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From the Pulpit to the Poor-House*

JAY BENSON HAMILTON, D.D.

FOREWORD.

"From the Pulpit to the Poor-House" is a romance from real life. The line between fact and fiction can be drawn with difficulty by the author. It was first used as a sermon in the Trinity Methodist Episcopal Church, Providence, R. I. It was then rewritten and revised and was used as an address at conventions and Annual Conferences. It awakened such deep interest that requests for its publication came from every part of the country. Many ministers solicited permission to use it as an aid in calling the attention of the Church to the needs of the veterans of Methodism. It now goes forth accompanied by other story-sermons of a kindred character. This attempt at preaching by "making believe" is a humble effort to imitate teaching by parable. If the thousands who may read will be as greatly interested as the thousands who have heard, no one will be more gratified than

THE EDITOR.

CHAPTER V.

A PAUPER PENSION FOR A VETERAN HERO.

Ten years passed with almost annual moves. When the minister's sixtieth birthday arrived the presiding elder said:

"My dear brother, I cannot carry you along any further. You must superannuate. The other elders cannot give you a place; I have none that will receive you. If you will superannuate I will endeavor to get you as large an appropriation from the fund for superannuated preachers as I can. If you do not superannuate I must request the Conference to locate you."

A series of resolutions very complimentary were unanimously adopted at the Annual Conference when our veteran requested to be superannuated. Several quite touching addresses were delivered. The bishop, with tears in his eyes, said:

"That is right, brethren, the wounded veteran, when no longer able for arduous service, ought to be retired to the hospital."

A small country village was selected for their home. Many years before they had spent two years with the people in very pleasant pastoral relations. The accumulated savings of the father and daughter were a few hundred dol-

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lars. A small cottage was purchased, partially paid for, and scantily furnished. Of course, we are unable to do more than glance in the briefest manner possible at this life now passing before us. An extract from a letter immediately after his superannuation may help us to a knowledge of how it feels to be superannuated.

To a young minister who wrote him a letter of sympathy upon his retirement he said:

DEAR BROTHER: I thank you from the bottom of my heart for your kind and sympathizing words. My experience is much less sorrowful than that of many retired ministers. I am not entirely destitute and am still able to do a little work. But my heart is very heavy and the outlook is very dark. I am not disappointed. I have been looking forward to this for years. For all that, when the 'thud' came it hurt worse than I thought it would. I am not able to take work, and yet without work I have nothing to live on. When I settled down in this little home, so scantily furnished, unfitted for any secular business, with no outlook for daily bread, I was greatly disheartened. When I saw my dear old wife, all the more dear because she was old, unpack our goods and begin to get ready for housekeeping, how my heart ached! When I remembered that I had no church, no Sunday-school, no prayer-meeting, no work, no income, it was more bitter than death. You can never anticipate it."

To an aged brother who had been his presiding elder, but who was now, like himself, superannuated, he wrote a brief letter, explaining why he had retired. He said:

DEAR BROTHER: The saddest day of a Methodist minister's life has arrived for me. I did not desire to superannuate, but was constrained to do so to relieve the embarrassment of the appointing powers. How I am to live one year without any income, the dear Lord only knows. It seems to me as if there was a mistake in our economy. When a minister is unable to preach he ought to die. It would be a fitting ending to his ministry were he to preach his farewell sermon with his own empty coffin just before him. When his sermon was ended he should lie down in his coffin and be carried out and buried. He should cease at once to work and live, and go home to receive his crown."

To this letter the ex-presiding elder replied:

"DEAR BROTHER: The distressing feature of your case is, there is nothing unusual about it. It is the common lot of the old men of the Church. When I was a presiding elder, one of our excellent bishops—one of the best of them—speaking of the difficulties that beset himself and colleagues in making the appointments, said to me: 'The venerable men who have borne the burden and heat of the day have to be provided for, and the young men are kept out of appointments they feel themselves competent to fill and they become restive. Now, if some of these dear old brethren would consent to step aside and give their places to the younger and more active men it would relieve the embarrassment.'

"Indeed! Where will they go? Where are they to live, and how? Will somebody tell? If there is a man in the Methodist Episcopal Church for whom there is no place it is the average superannuate. I have served in the cabinet with eight or nine of our bishops and know somewhat of the embarrassment that besets the appointing power at times; but I have never known any embarrassment like that which came upon me when I had to step aside. To have no place to go, nothing to depend on for a living, is, I find, very embarrassing."

What proved a very serious embarrassment to our hero, as to all like him, was, that the little allowance made him by the Conference was not due until the session of the next Conference. He had to make provision for one year's expenses without any income from the Church at all. When he made application for aid he was surprised and grieved to find himself compelled to submit to an examination intended to reveal to the committee his absolute penury. The basis of distribution was necessity and distress. He was made to feel that the amount to be received was not a pension, but a gratuity. His allowance was not in part the payment of a just debt, but a gift of charity extorted by his pathetic appeal. The following blank was forwarded to him for his signature:

BLANK FOR CONFERENCE CLAIMANTS.

By action of the Conference the stewards are not permitted to allow any claim where answers to the following questions are refused. Every question must be answered.

1. Name and post-office address.
2. Number of years in effective ministry.
3. How long a superannuate?
4. Number and age of family dependent on you.
5. State of their health.
6. Income from their labor.
7. Income from your own labor.
8. Value of property, house and lot, real estate, notes, and other items.
9. Total net income on the above.
10. What donation or aids from friends other than these.

We send you two blanks. Fill them both. Send one to your next Quarterly Conference and the other to the Secretary of the Conference Stewards. [To no else, to avoid trouble.]

This was received and read aloud by the old minister with trembling voice. After a moment's silence he bowed his head in his hands and burst into tears. Then, nervously walking the floor, he cried:

"Has it come to this? If I were able to earn bread and fuel without it I would not take it. Are we paupers, wife, dear? Is this relief extended us charity, or is it a beggarly part payment of a just debt?"

Driven by absolute need to fill out the blank, it was blotted with tears when finally signed. For once the brave little woman had no comfort to give. Her eyes were too bright for tears. She said quietly, but with an emphasis very unusual for her:

"It is dishonorable to the Church and unjust to you and your fellow-laborers. It is a humiliation to which we must submit; we cannot help ourselves; let us not talk about it any more, except to our Father. He will make it all right when we get home."

The allowance was but \$100, because the blank showed that the supernuate owned a house and lot worth \$800, which was mortgaged for \$500.

The community did not seem pleased at the return of the old pastor. Most of those who had known him were dead or had moved away. Some of the people were ungenerous enough to say that the old man had come back to be supported. The new pastor was a very young man, and was ambitious to be the sole pastor of the parish. He disliked to share with another the pleasant duties of ministering to the people at the sacramental table, at baptisms, weddings, and funerals. The presence of a former pastor, who was continually reviving old memories of happy incidents of pastoral relations, was very irksome and embarrassing. The keen eyes and ears of the old minister soon discovered the condition of things, and he kindly relieved the embarrassment by declining nearly all such invitations. This was attributed to jealousy and sourness, and created a coldness and indifference toward him in the minds of the members of the church.

A severe and protracted illness robbed the home of the labor of the daughter's hands. By canvassing for books the old minister had succeeded, with his daughter's aid, in barely supporting his family. Several months' illness of the daughter and increasing infirmity of the father cut off all income. An appeal was made to the Conference, and the allowance was increased \$25. At last the daughter died. The interest of the mortgage upon the house could not be paid, and the mortgage itself was increased by borrowing small sums of money to relieve immediate distress. At last the old people became objects of charity. The needs were frequent and urgent, until the patience of the people became exhausted.

CHAPTER VI.

VIVISECTING THE VETERAN.

The Ladies' Circle was in session. A casual inquiry concerning the health of the old minister's wife led to a conversation very general and pointed. One sister, very active in the Woman's Foreign Missionary Society, said:

"I think it is too bad that this old minister should be left upon our hands to be supported. When I solicit money for foreign missions I am reminded that charity begins at home. The people plead that they are continually giving to the poor at home, and especially to the poor old minister. I hoped to raise one hundred dollars for our Missionary Society, but fear it will be hard work."

Another lady, active in the Woman's Christian Temperance Union, said:

"This very family embarrasses me in my work. I have been soliciting clothing and shoes and money to relieve the distress of the families of the intemperate in our town and the people are continually saying, 'You had better relieve the distress of the old minister.' I declare, I am tired hearing his name."

Another lady, who had just assisted in organizing a Woman's Home Missionary Society, said:

"It is a little strange, but I find myself embarrassed in the same way by the same family. I have been soliciting aid for the neglected and suffering freedmen of the South, and many have replied, 'Had you not better relieve the neglected and suffering minister's family?' I believe I would rather go to the poor-house than become a burden to my friends and a nuisance in the community."

(TO BE CONTINUED)

"My poverty and ill health make it almost impossible to keep up subscription, but there is no periodical I esteem more highly and await its coming with more interest. Its articles and editorials are indeed timely and strong. The Lord bless you in your labor of love."

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THE ARENA

Scientific Opinion As to the Age of the Human Race

PROF. L. T. TOWNSEND, LL.D.

The ice epoch, as we already have seen, furnishes an important clue as to the comparatively recent appearance of the human family on the earth. To this clue may now be added the opinion of men, who have studied the problem largely, though not exclusively from a geological point of view.

But this, perhaps, ought to be said, that while there was a time, as every student of natural history knows, when geology was supposed to furnish the strongest fortification for the high antiquity of man; yet, not every one seems familiar with the fact that former geological views on these subjects have given way to those that are very different and those having far better support.

College graduates of only half a century past are no longer hesitating to speak of the much of their college geology and anthropology, they are now having to unlearn. Professor Dennerts says in substance that unless even the most recent text-books on geology are revised, "they will soon be relegated to the lumber-room of science, there to turn yellow amid dust and cobwebs."

And at this point we may also note that there is found among scientists nearly the same diversity of view as to the antiquity of man, that there has been concerning other questions relating to what has taken place in past ages. And the alertness with which evolutionists have seized upon anything favoring the antiquity of man has numerous and interesting illustrations, some of which are almost too threadbare to repeat. In 1854, for instance, excavations in the valley of the Nile, brought burnt brick and pottery from a depth of more than seventy feet. Assuming that these relics had been made by the hand of man and were left where they were found, and that the alluvium had been deposited at the same rate at which the Nile now deposits, it was

calculated that those finds were from twelve to sixty thousand years old. But Sir Robert Stephenson afterward dug up a brick in the Delta near Damietta, at a still greater depth bearing the stamp of Mahomet Ali 1808. Some one has facetiously remarked that the main question therefore should have been, not how long it would take the Nile to deposit sixty or seventy feet of alluvium, but how long it would take a brick to sink sixty or seventy feet in a quagmire.

We have seen already that though there has been an almost constant tendency among the more careful investigators to bring man's origin from a remote period down to comparatively recent times, yet there are those who still pronounce in favor of the great antiquity of the human race, in spite of this adverse tendency.

Mr. Steery Hunt, late president of the British Anthropological Society and a man of considerable note, announced not long since, the extraordinary opinion that man has been on the earth nine million years; an estimate, if the theory of organic evolution is correct, that may be regarded as rational and even conservative. M. Lalande, the French astronomer, not being able to think of any way scientifically for starting the human family, outdoes Mr. Hunt, and reaches the conclusion that humanity was not started at all and is eternal. Dr. A. R. Wallace is of the opinion that five hundred thousand years are perhaps sufficient for human history. In the *London Anthropologist*, Dr. J. Len Williams speaks of five hundred thousand years for man's life on the earth, basing his opinion upon the discovery of several ancient skulls and other human bones. He also is of the opinion that these fossils, instead of showing that man is a descendant of the ape, tend rather to confirm the belief that the

anthropid ape is a degenerate off-shoot from primitive man.

Which is quite disconcerting to all consistent evolutionists. Ex-President Roosevelt, a remarkable man, but at best a very immature scientist, following the lead of Dr. Henry Fairfield Osborn, and perhaps to advertise a book written by the doctor, tells us, in the *National Geographic Magazine* (February, 1916) that "man has lived in France at least one hundred thousand years." Geddes and Thomson conclude that one hundred and fifty thousand years have passed since stone weapons were used in Europe. Dr. Arthur Keith, writing for the *Illustrated London News* (March, 1911), describes a skull discovered by Robert Elliot that he thinks is one hundred and seventy thousand years old.

M. Gabriel de Mostellett, Professor of Anthropology in Paris, and Professor C. Fahlwot, a German naturalist, argue that man appeared on earth two hundred and thirty thousand years ago. John S. Hittell is not very definite, but says that man has existed forty thousand, or perhaps two hundred thousand years. Sir Charles Lyall in his *Antiquity of Man* (1803) argued that at least two hundred thousand years should be allowed for human life on the earth.

Dr. E. W. MacBride, Professor of Zoology in McGill University, affirms that there is definite proof that early man roamed all over Europe fifty to sixty thousand years before the earliest date which the Bible has assigned to the creation of Adam. M. Boule's estimate is that twenty thousand years should be reckoned as the minimum age of the skull found at Chapell-aux-Saints. "The Aryans," says Meietrenent, "had tamed the horse and used it habitually at an epoch anterior to the 19.337 before the Christian era." Chevalier Bunsen limits human history to twenty thousand years.

Using geological terms instead of years, it is found that not so very long since the majority of evolutionists assumed that man belongs to the Miocene of Europe, or at least to the earlier Pliocene, and that those periods extend a long way back in geologi-

cal history. Professor Capellini thought that he had found in Italy remains of Pliocene man. Professor Whitney unhesitatingly announced that in America he had found similar remains.

Putting all these opinions and guesses together, the disagreements are so pronounced that even a layman is at liberty to reject one or all of them, and if one chooses, one may insist that there is no reliable scientific evidence that the origin of humanity is further back than where it has been placed by Bible record and chronology.

In support of this statement there may be offered the opinions of some of our ablest scientists who are out and out opposed to estimates that carry man's origin much if any beyond what is called the historic period. A disregard of these opinions that contradict those already given would of course lead to an error often made by those unfamiliar with all the facts bearing on a given case, that is, to a verdict based upon insufficient or partial evidence. It is told of a jurymen, who was unfamiliar with court proceedings, that upon hearing the argument of the prosecuting attorney, said, "Your Honor, we do not care to hear anything more, for our minds are already made up." A vote under such conditions would of course be quite unfair to the defendant.

In offering the adverse opinions we have no hesitation at the outset in saying that there is not a particle of un rebutted scientific evidence that any creature that wore the human form, including Mr. Darwin's imaginary aboriginal man, had an existence on this earth earlier than the pleistocene period or earlier than from six to eight, or at the outside, twelve thousand years ago.

Not long since, however, sensational newspaper writers put out these headlines: "Discovery of the Pre-Glacial Man." J. Reid Mohr was the discoverer. The find was a human skeleton in the chalky boulder clay near Ipswich in England. But, unfortunately for the evolutionist, this Ipswich man, like the Galley Man of the Thames valley, regarded as the oldest human remains yet found in England, is of the

modern type. The report of the find is the following: "The parts of the skeleton when taken out to be examined by a London surgeon, indicated a tall man of nearly six feet, with thigh bones, and bones of the forearms and hands, exactly like those of modern Englishmen, though with a skull of peculiar shape, being flat and broad in its posterior part, in this respect resembling the Neanderthal man. English experts are convinced that at Ipswich they have discovered a pre-boulder clay man, a conclusion which is supported by the finding in the mid-glacial sands and in the boulder clay of flint implements of a high type of workmanship, presupposing a man of highly-developed type. That such an advanced man, that is, so little simian, should have been found in the pre-boulder period, is a big surprise."

But the surprise disappears largely if the possibility, or rather the probability, is granted that this skeleton was not in a natural deposit or position, but received an artificial one, and very likely a Christian burial not very many centuries ago in a dug grave, at the hands of his fellow Englishmen.

In opposition to what was said by Professor Capillini as to the Pliocene man of Italy and what was said by Professor Whitney of the supposed Pliocene man of America, so eminent an authority as Professor Boyd Dawkins pronounces the evidence in both these instances entirely unsatisfactory and claims that indisputable proof of human remains is not met with earlier than the Pleistocene (most new) era. Dr. Gandry, Professor Le Conte, Professor Henry W. Haynes, M. Favre, Dr. John Evans, late president of the Geological Society of London, and Professor Dana, concur in the opinion that the existence of man in the Tertiary period earlier than the Pleistocene is unsupported by any reliable scientific evidence.

Professor H. W. Haynes, after showing that human remains buried in "dug graves" easily are mistaken for those found in natural deposits, which mistake more than once has been made, says, "The evidence for the antiquity of man on this hypothesis [the

evolution theory] is purely speculative, no human remains having as yet been actually found in either the Miocene or Pliocene strata."

Says Professor Le Conte, "The Miocene man is not now acknowledged by a single careful geologist."

M. Reninach, a specialist in geology and author of *La Préhistorique*, recently published, affirms that there are no traces of man in the Tertiary period, though that period, as we have seen, is comparatively near the threshold of historic times.

Professor Edward Hull, late secretary of the Victoria Institute, London, one of the leading all-round scientists of Great Britain, in an address before the Institute, June, 1903, made this declaration: "Not in one single case in the whole of Europe or America has a trace of man's existence been found below the only deposits which we have a right to assume were developed and produced by the great ice sheets of the early glacial period." (See Transactions of the Victoria Institute.) This opinion is concurred in by Professors Haynes, Le Conte, Boyd, C. H. Dawkins, Dr. Gandry, John Evans, W. H. Holmes, M. Favre, Winchell, and several others.

But employing years for our time measure, instead of geological terms, we first quote the opinion of Professor Alexander Winchell. In his *Sketch of Creation* he does not carry the origin of the white man, from whom he thinks the present human race descended, to a date earlier than that given in the Bible. The Stone people, that is, those who worked stone instead of iron or bronze, he does not think have an origin earlier than twenty-five hundred or three thousand years before Christ.

Speaking of the time man has been on the earth, Dr. H. Muckermann, in the *Catholic Encyclopedia*, offers this opinion: "Thus far there are no indications whatever that would justify an estimate of more than ten thousand years." Dr. Dawson, who has spent much time in the patient study of these problems, expresses the conviction that there is no evidence worth considering that man has inhabited this earth longer than seven thousand years.

According to Professor Dana's estimate, man appeared on earth about five thousand years ago. Professor Wright prefers seven thousand years. Professor Langhorne Orchard's estimate is six thousand years. This young antiquity of man is also supported by Professor Mack Hughes.

Twenty-five or thirty years ago it was quite the fashion to assume that human remains and relics found in the west United States, especially those in California and Kansas, are conclusive evidence of the high antiquity of man. But during the year 1903, a thorough reinvestigation, conducted by Professor Holmes, aided by a special grant of money provided by the Carnegie Institution, was made of the caves of Indiana, Kentucky, Tennessee, Alabama, Virginia, Maryland and Pennsylvania.

The result of these latest studies is given in the following statement by Professor Holmes: "There is no evidence at all to prove that man is very ancient on this continent. All ascertained facts seem to point to the conclusion that no human being preceded the Indians in America. Where the Indian came from is uncertain, but their straight black hair, their peculiar physiognomy and other physical traits show that they are surely derived from the same ancestry as the Asiatic Mongols. There is nothing whatever to show that man has been in America longer than four, or five, thousand years at the utmost."

One of the foremost ethnologists in the United States is Dr. Ales Hrdlicka, of the United States Museum of Natural History. His studies were exhaustive and painstaking. So far as possible he examined all the fossils found on this continent from 1844 to 1903. His investigations in the interests of the Bureau of American Ethnology were prosecuted with the utmost thoroughness, and published by the Smithsonian Institution at Washington under the title "The Skeleton Remains Attributed to Early Man in North America."

Without hesitation, Dr. Hrdlicka denies that the skulls and bones unearthed in the Delaware valley or that the famous Calaveras skull from California are of any great antiquity. His conviction is that

these fossils are recent, and he points out the fact that they are of the same general character, with two exceptions, as the skulls of the Indians of North America to which no great age can be ascribed. The two exceptions are foreign to any known Indian skulls, and Dr. Hrdlicka is quite sure they are those of European immigrants, since they closely resemble the skulls of people of the northwestern coasts of Germany and Holland and those on the islands of the Zuyder Zee.

The following additional statements by Professor Hrdlicka are also of interest:

"On this continent since man began to study the subject, there has been only these fourteen skeletons or parts of skeletons, the early age of which has received any scientific sanction. . . . If the present knowledge concerning these specimens is impartially considered it is apparent that the theory of a more than recent geological origin of any of them meets with serious objections, while on the other hand no insurmountable obstacle appears in connection with the assumption that all are comparatively recent. Burrowing animals might well have carried bones through their tunnels to deeper levels. There are marks of gnawing on some of the deep bones, and as far as discoloration, consistency and markings go, they are just like bones at higher levels. Some of the deeper bones have been scratched by some sort of a knife, and similar scratches are on recent bones in the same mounds."

"Under these circumstances but one conclusion is justified, which is that thus far on this continent no human bones of undisputed geological antiquity are known. . . . Referring, particularly to the Nebraska 'loess man,' the mind searches in vain for solid ground on which to base an estimate for more than moderate antiquity for the Gilder Mound specimens."

Now granting, as one seems obliged to do, that man did not appear until after the climax of the ice age, nor until the Pleistocene (most new) geological period, a fact at present as well established as any other in geology, and following the lead of recent eminent experts on the subject,

there can be determined with a measure of accuracy the beginning of the human family, and that beginning as an outside limit would appear to be not more than twelve thousand years ago. In other words, all the time that can be allowed for the entire life on earth of any being that has worn the human form is twelve thousand years. And it should be borne in mind that on this subject they are not "forty-year-old opinions" that have been quoted, but are among the latest utterances of men

whose scientific standing is unquestioned.

Since, therefore, every scheme of evolution has failed to explain man's appearance on earth, and since the date of man's origin is brought within the limits of from seven to twelve thousand years, the question recurs, How did the human race at such a late date get here?

One thing is absolutely certain: Organic Evolution, theistic or atheistic, must be resolutely eliminated from this equation.

(TO BE CONTINUED)

The Fall of Jericho

H. W. MAGOUN, PH.D.

The fall of Jericho has always had a touch of the romantic in its narrative. That men should march around the city for seven days and then, on the last day, by shouting and blowing on rams' horns—a rather feeble note, if the modern article is any criterion to go by—should cause the walls to fall down and allow them to enter, seemed, to say the least, a little hard to believe. There were those who openly scoffed at the very idea, and it was not an easy matter to answer their allegations.

That the story could have been made up was hardly possible, and that it was not true was highly improbable; but how to solve the difficulty did not appear. It looked like a genuine dilemma from which there was no way of escape. The first real ray of light came from Professor Wright's *Scientific Confirmations of Old Testament History*. It was published in 1906, after he had crossed Asia searching for evidences of an ice age in Siberia. Incidentally, he had gone down into Palestine to study the geological phenomena of that region.

His discoveries were most interesting. He did not find just what he had expected to in Asia, but he did discover evidences of an extensive submergence, or, in other words, of a flood, in some of the regions visited. Moreover, they were of the most convincing character. The information was new, and its effect was far-reaching. What he uncovered in Palestine was also new, and it was more than that. It was

illuminating. Sodom and Gomorrah assumed a scientific aspect; for the region was shown to be a partially burned-out oil field, in which the oil-bearing strata were nearer the surface than in any other part of the known world. The crossing of the Red Sea was likewise made clear and intelligible, and so was the crossing of the Jordan.

But Jericho stood out in a class by itself. The book appeared soon after the San Francisco earthquake, and he had ascertained that Jericho was built on unstratified Jordan mud like the made land of San Francisco. On that land, as is well known, the effects of the earthquake were especially severe. But he had also ascertained that the crossing of the Jordan was probably made possible by the effects of an earthquake; for he found evidences of a change of level in the river bed at that point, not once, but three times. That plainly pointed to a similar cause as the reason why the walls of the city fell down flat. For some astonishing result the children of Israel had been duly prepared. The Canaanites had not. They were engaged in deriding the fanatics outside the walls and wondering what they expected to do. With these considerations things began to look less puzzling.

In the spring of 1907, while teaching my Bible class—it consisted of Harvard and Radcliff students—the fall of Jericho came up as an incident in some connection, and

I ventured to remark that the marching and shouting had a definite scientific part to play in the outcome. An incredulous smile—grin would be a more appropriate word—greeted the suggestion, but before I was through the disposition to smile was gone and a thoughtful expression was in evidence. The idea was not premeditated but came like a flash of light. There seemed to be something in it, and it persisted in following me.

Finally, in the course of a series of lectures delivered to the Boston Y. M. C. A., I took up the question in detail. It was on a Sunday afternoon at five o'clock in the fall of 1908, November 29 being the exact date. There must have been over a hundred men present, as I remember it, and they all seemed to be deeply interested. Indeed, one of them went so far as to write out his impressions of the scene and show it to me. He had elaborated matters somewhat and had included in the procession the flocks and herds of Israel with appropriate lowings and bleatings. I did not have the heart to tell him that city-sacking expeditions are never helped by impedimenta of that sort.

Since then I have repeated the explanation at various times but have never published it. As hundreds have heard it, however, and I have reason to think that it must have gained a certain currency, publishing is unquestionably in order. I am therefore glad to furnish the material to the CHAMPION.

Dr. Wright's account came to me as a revelation. I accepted it without hesitation, because I knew what his methods were. His decisions are made on the spot in the presence of all the phenomena. They are not made in the narrow confines of his own study. The outcome of that fact has been both illuminating and amusing. When his *Ice Age in North America* first appeared, it met with violent opposition. Criticism was not merely hostile, it was bitter. Fifteen years later, when the second edition was issued, there was no occasion to make any alteration in the book; for geological opinion had, in the meantime, gradually been so modified that it was in harmony

with his! Voluminous writings represented the transitional period. He then took his place naturally as the world authority on that subject. His methods were right.

Incidentally, his solution of the Jericho problem cleared up for me a most puzzling Scriptural passage, which had always made me wonder. It reads:

"The Jordan was driven back.

The mountains skipped like rams,

The little hills like lambs."

(Ps. cxiv. 3-4.)

A question follows these words as to why such things had taken place. Then we find the remark, "Tremble, thou earth, at the presence of the Lord." It is at least suggestive. It implies that the solution proposed by Dr. Wright was once a matter of common knowledge in Israel.

How, then, did it happen? To answer that question it will be necessary to consider another. What is an earthquake? It is a disturbance caused primarily by stress produced in the shrinking crust of the earth. In early geological time this stress was sufficiently great to break up the crust and even form mountains in some instances. The broken rock was always forced into new positions, and wherever such an event has taken place there remains what geologists call a "fault." This shrinking has never ceased, although it has slowed down in a remarkable degree. It is still the exciting cause of modern earthquakes.

Now, Palestine is one of the most mountainous spots on this planet, and it has evidently suffered many a convulsion in the days that are now long past. It has an extensive "fault" running its whole length, and remote geological activities are plainly indicated. Its present condition is the culmination of vast and continued convulsions of nature, and it is not impossible that the testimony of the spies, "The land, . . . is a land that eateth up the inhabitants thereof," was based on the fact that earthquakes sometimes destroyed men and women and children by engulfing them. See Num. xiii. 32. That is the simplest and most natural solution of the difficulty. Moreover, it fits perfectly into the story of

Dathan and Abiram, at the gainsaying of Korah. See Num. xvi. 31-32. That account accordingly squares with geological facts.

Modern earthquakes are less fearful. They are produced by a slipping of one side of a fault under stress of slow contraction. Such a slipping must involve various consequences. They are severe enough to satisfy all aspirations. Now, it is evident that there must come a time when a slipping is inevitable, and that nothing but a slight exciting cause is needed to precipitate it. When such a cause appears the earthquake materializes, and various changes are produced in consequence. That much of the problem is clear. What, then, can be an exciting cause? It is along this line that there is a possibility of offering a conjecture that may satisfy the conditions found.

A story is told of an old fiddler who happened to be about when the first suspension bridge at Niagara was in process of construction. The workmen angered him in some way, and he threatened to fiddle their old bridge down. A funnier threat they could not imagine, and so they simply hooted in derision. He passed on, found a projecting point that suited him, and began to experiment with his bass string. When he found the note that suited him, he sat still and sawed away on that note. The cables responded, and soon the bridge was swaying in an alarming fashion. If they had not stopped him, he might have fulfilled his promise. Whether that had anything to do with the care afterward exercised to prevent a particle of vibration in the bridge, it is impossible to say; but the fact remains that the care was exercised, as many will remember who crossed it in the days preceding the cantilever of the present time.

Vibration is a thing the possibilities of which we do not yet understand. It is said that Caruso can break a wine glass by singing into it its key note, and it is even claimed that flame can be overcome by similar means. Certain it is that the sub-bass of the pipe organ sometimes threatens to wrack the pews to pieces with its sym-

pathetic note. Other similar things can be found. Thus, in the street somewhere near my home there lies a ledge which extends beneath my house. Whenever a heavy truck crosses over it at a certain speed the entire building responds with a distinct tremor quite like that produced by a mild earthquake. We feel it by day and often by night, and it sometimes causes a considerable jar to our beds, sufficient at times to awaken us.

Now as already suggested, the evidence indicates that an earthquake was responsible for the sudden failure of the Jordan's waters and the consequent crossing of the stream dryshod. It often happens, as is well known, that a second readjustment follows the first at no long interval. That is probably what occurred at Jericho. The original shock evidently left it untouched. But—it also left the underlying ledges in a state of unstable equilibrium and ready to respond to the first exciting cause.

Vibration would be such a cause, and the key note of one of the ledges, it must now be clear, would furnish an appropriate basis for that cause. If by any chance a marching, shouting host could pass over that ledge and touch its key note while doing so, that would suffice to precipitate the catastrophe. As God knew all the possibilities and all the factors in what was likely to take place, the divine command may have hinged on this contingency, and He may have utilized this extremely simple means of accomplishing the promised result. The second shock followed, and the walls of Jericho fell down.

Joshua could not have known any of these possibilities. All that he was able to understand was the fact that he had the divine command to do certain things. How those things would fit into the processes of nature he had not the slightest chance of comprehending. His business, however, was to obey, even if the command seemed foolish. He did, and the needed vibrations were supplied. The earthquake followed, and the walls came down according to schedule. That, at least, is what the present evidence seems to show.

It is but one more item in the list of vindications of Old Testament history; for geology has justified the flood, the crossing of the Red Sea, the crossing of the Jordan, the Sodom and Gomorrah incident, and various items incidental to those events. To discover that these things can be scientifically accounted for is not to weaken them but to make them all the stronger. Moreover, it also furnishes the strongest sort of presumptive evidence that every other detail of matters not yet understood is equally authentic. Textual corruption is indeed a contingency that must sometimes be allowed for; but it is for the most part a negligible factor, since not a single vital point seems ever to have suffered in that way. Slight verbal variations there have been and minor alterations. Glossings, like those in the English Bible, there have also been in all probability; but these likewise are of no consequence. Mistakes have been made by the scribes in the arrangement of textual material; but not even these have affected anything of consequence. The preservation of the text, in short, has been little short of marvelous, with nothing else to compare with it.

We can therefore rely on the Scriptures with certainty and know that we have in them an authentic account of events that actually took place as related therein, and we can be sure that God's providence was behind those events and that His use of natural forces was intentional and premeditated. To suppose that He did not employ such forces when He had them already at hand, but resorted to new and strange devices, is to belittle Him as well as to accuse Him of what He never does—of wasting

cosmic energy. Divine efficiency surpasses human comprehension. If we only knew the secret of life, or even of the atom, we might be able to appreciate far more fully than we now can the mysteries of His acts. Those secrets, however, are His. They are not for our understanding.

One other item may be mentioned in closing. No more effective promoters of infidelity exists than those who would deny that God worked in ways such as have been outlined. He does more than that. He uses the "foolishness of preaching" in the hands of frail humanity—I know of none more frail than those who dogmatize against such views as these—to establish His kingdom on earth. Only once has He departed from that practice—when He sent His Son. He came to destroy such narrow-mindedness and to open men's eyes to the fact that spiritual truth is the one vital factor in the lives of men. The letter killeth.

God does not make preachers divine now, and He did not make prophets divine then. He helps those who are spiritually minded now, and He helped similar men in the same way then. A few, divinely appointed for the task, He helped in a much larger and more vital way; but He did not make even them divine, since He allowed them to retain their human limitations and their individual characteristics. If He had not done so, the Bible would have lacked all its human elements as well as all evidence of growth and progress in theological conceptions and in the understanding of God's plans for humanity. He makes us partners, not puppets, and He has always treated His servants in that way.

The Harvest of Kultur

THE EDITOR.

In the last number of the *BIBLE CHAMPION* we discussed "The Crusade of Kultur." We summed up as follows:

"The daily revelations of the plans, purposes and achievements of Teuton Kultur are fast bringing the world to a united sentiment and belief as to its real character.

No depraved brute of piracy, no savage beast of barbarism, have ever surpassed the atrocity of cruelty, the infamy of torture, the unnamable horrors of abuse of women and children that have characterized the war methods of Kultur. Every modern suggestion calculated to relieve the horrors

and sufferings of war, by law, as the chivalry of combat, have not merely been cast to the winds; the most fiendish ingenuity, the utmost of torture and outrage, the wanton devastation and destruction without war necessity, but only as an exhibition of the spirit of the Hymn of Hate, have never been paralleled in human history."

Lest we may seem to our readers prejudiced and in error we offer testimony, but the merest tithe of the vast mass in hand.

THE DECLINE OF THE BERLINER.

It would have been difficult to keep from loving these people as we first knew them. But with the outbreak of hostilities new traits began to be perceptible even in the gentlest and most refined—student, philosopher and the most phlegmatic of burghers alike—that distressed the most casual observer. A nebulous moral turpitude befogged their mentality. Duplicity and perfidy were the gods of the hour. The men degenerated into savagery; the women became unsexed. The national honor was swept away with one brief word of command.

In the almost tigerish rage which followed the Belgian opposition the Germans became a people characterized by cruelty almost maniacal in its ferocity. Centuries were bridged, and the savageries of the early days of the Christian era came trooping over the span. Thumbs were turned down and kept down. A deaf ear was turned to the cries of distress which followed the accumulated wretchedness that the decision entailed. What psychology can analyze the mentality of a peaceful, law-abiding people suddenly imbued with a lust for blood?

With the greatest sorrow we had witnessed the orgies that followed the sinking of the *Lusitania*. Horror-stricken Americans in Berlin were compelled to sit in silence while some burgher, suddenly transformed from an amiable, jovial being into a gloating fiend, would tell of the greater horrors yet to come. Christianity, even civilization itself, could receive no greater setback than the mighty roar of acclaim which arose from the jubilant crowd on the occa-

sion of the parade of the crews of the submarines through the streets of Berlin to celebrate the resumption of Schrecklichkeit.

The Americans witnessed these hideous demonstrations in wonderment, sick at heart, amazed at the callousness of a hitherto God-fearing people revelling in the reports of wholesale murder.

It seemed as if in his rage the German was lashing about in a fury that would destroy all within reach, for the sinking of neutral vessels was an occasion for even greater rejoicing. The destruction of anything carrying cargo that might interfere with the success of the Germans was demanded. No nation or people on earth had the right to stand in the way of victory. The land and the sea were created for one purpose—to further the success of the Vaterland.

Months before we had been greatly disturbed by the fierce outburst of joy at the introduction of gas, so much like the "grand titanic outburst of laughter" of which Thomas Carlyle speaks in his history of the French Revolution. The report of the number of men suffocated by this fiendish innovation was greatly exaggerated. But the greater the number reported dead the higher mounted the hysterical outcry of approval. German science would conquer the world, it was predicted. "The war would be won by chemistry alone." "The miserable dollar-loving American would be ruined by the amount of ammunition left on his hands." . . .

In the pulpit also was heard the clarion voice profaning the Creator's name by inciting to kill. What had become of the sweet, simple faith which breathed the spirit of a beautiful, peaceful garden? What had become of the homely people, abiding in that faith, at peace with their fellow beings and God? One could not believe that the restless, brutal, bitter, merciless, blood-crazed multitude were the cultured, happy, devoutly religious people who a short time before had lived according to the simple word preached by their beloved pastors. How different now was that word! The simple word had given way to the clarion tones of the half mad fanatic who

had turned his back on God. "A torpedo, striking home, bears the message of God," was the sacrilege uttered by a well known pastor in Berlin. . . .

In contrast to the Emperor's smug and almost sacrilegious claim of intimacy with the Deity, one is almost horrified by the wave of agnosticism that has swept over Berlin. There is a greater increase of the other and worse extremists who, with mocking and contumelious language, neither assert nor deny the existence of the Deity because of the limits of human intelligence or of insufficient psychical evidence, but who absolutely deny and scoff at the existence of God. This scourge of the disconsolate must not be confounded with the infidel, who denies Christianity and the truth of the Scriptures. And heaven knows that there are hosts of them in Berlin, blasphemous hordes who attack the very tenets of Christianity in public places, without molestation by the authorities.

And what was the result of this religious relapse?

The terrible record of suicides which appeared daily in the newspapers, especially of women. According to statistics, secretly passed about in medical circles for fear of repression by the government, suicides have increased to 40.2 per 100,000 inhabitants in Saxony alone, and throughout the empire to 24.5 per 100,000, an increase of from 15 to 18 per cent.

Deprived of their faith, and in despair, these nervous, highly strung people relaxed their hold on life, when perhaps a word uttered in the right spirit would have saved them. People forbidden to mourn in public for their dead crowd the cemeteries, which do not contain the remains of those they mourn, but which are the only places where they may seek relief from their grief. The portals of the Church are open to them, but the spirit they seek is not there.

Now they have grown like creatures of the wild, beasts of ravenous instincts. The doctrines they advocated were appalling. From a fairly liberal interpretation of the Golden Rule they suddenly narrowed to "Do what I say and in such way as I please." The whole world must bend to their will;

and in the effort to enforce that will they would wreck the whole world. Treitchke's motto, "German every fibre," became the watchword. They had coarsened, brutalized.

—*The Atlantic Monthly*.

A HEAVY PRICE TO PAY FOR A TEMPORARY PEACE.

To the Editor of The New York Times:

What the pacifists are asking the Allies to do is to commission honorable gentlemen to take seats around a table with the accredited representatives of that same political entity which has contemptuously trampled its own written promises as scraps of paper; has flatly violated every requirement of international law that stood in the way of its arbitrary use of physical force; has stood by its own agents in plundering Belgium, murdering Belgian non-combatants with no regard for age, sex or condition, enslaving Belgian workmen, aiding in the brutal slaughter of helpless Armenians by the hundreds of thousands, and repeatedly murdering innocent passengers and crews on the high seas, as in the case of the *Lusitania*; has debauched one of its own diplomats to the level of attempting to spread disease germs among horses and cattle in accordance with specific directions furnished from its own foreign office; has put immense sums of money into the hands of another "diplomat" with which to purchase crimes of violence and necessarily attendant murder among the industrial plants and workmen of our own land; in short, has deliberately and systematically criminalized its diplomatic machinery and personnel at every point where criminality could further its own criminal ambition—the pacifists, I say, would have us send honorable gentlemen to meet on equal terms with the accredited representatives of this alleged Government and bargain over the souls and bodies of men, trying to get some concessions to human liberty here and there at a price which will enable the Hohenzollern plotter to remain on his throne! The devil himself could not lay a better cornerstone for worldwide militarism during the generation to come than would be furnished to his hand by those who are crying

for what they absurdly call peace at such a price as that.

TIRPITZ THE GODLY.

(*From the London Globe.*)

In an article entitled "Through Tirpitz to Jesus" a German pastor says: "Our Divine Redeemer is a lover of peace. So are we, but the peace that the Lord wants must be a lasting peace, and no peace can be lasting except one that brings us Courland, the mining regions of Longwy and Briey and bases for our fleet to serve as future starting points in any eventual war with England. The latter our Tirpitz, a man after Christ's own heart, can assure us. He may be appropriately styled the Warlike Nazarene, whose ardent patriotism is only equalled by his devotion to his Divine Master."

But the spiritual ruin and moral debauchery that have at last become an open and unmistakable feature of Kultur is yet to be harvested; the discrediting of the Word of God, the mockery of Divine things, the overthrow of the sanctity of the Day of God, the desolation and powerlessness of the Church of God; are harvests yet to be reaped.

No language can fitly describe the enormity of the unpardonable crimes that will curse the world for many generations as the result of the blatant infidelity that has already supplanted spiritual faith and trust, in the minds and hearts of millions of men and women. What name can fully label the character of professed Christians, who having assumed the most solemn pledge ever spoken by human lips, to maintain Divine Truth and combat devilish error, insinuate the exploded inventions of vicious unbelief as the modern interpretation of the Divine message to man? The crime that made it impossible for any man ever to wear the name of Judas is venial compared to the sin that betrays the whole human race as well as dishonors and defies God. It is a fitting time for the Church of God of all creeds to ask herself the same question Paul presented to the Church at Corinth:

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

—*The Editor.*

When we remember that we have already permitted the apostles of Kultur to enter upon a nation-wide propaganda to seduce us to a like disregarding of the Scriptures as the Word of God, we have reason to give careful study to its harvest. It will scarcely be believed, that now in this war time that threatens every interest, we are silent when the infidelity of Germany is taught in our Sunday Schools, in our colleges and universities, in our pulpits, in our religious literature. We need to study the terrific portrait Paul painted of the apostles of Kultur of his day:

"As they did not like to retain God in their knowledge, God gave them over to a reprobate mind: Being filled with all unrighteousness; despiteful; inventors of evil things; covenant breakers; implacable; unmerciful.

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

If any Bible student wonders why the modern scholar (?) is sure 2 Peter is unworthy a place in the Scriptures, the answer can be found in the characterization the Apostle gives to the defamer and maligner of the Sacred Book:

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them."

The Supreme Court, page in this number, links together two of a kind who challenge the veracity of Jesus by declaring him to be but a man, as other men, when He asserted He was the Son of Man.

The Apostle, with a wealth of the diction of satire and denunciation, rebukes them as "presumptuous, self-willed, not afraid to speak evil of dignitaries, even denying the Lord that brought them and will bring upon themselves swift destruction." Self-ap-

pointed teachers and leaders, seeking the confidence of children and youth to lead them in the path of death, gruff Peter sneers at them as "Spots, blemishes!" "Loving the wages of unrighteousness," he bids them hearken to "the dumb ass forbidding their madness."

To-day we are making vast preparation for war. We have not begun. We are scarcely beyond the stage of "spitting on our hands," boasting and threatening. Tomorrow there will be war, real, serious, disastrous. We may be compelled to drink to the bitter dregs of the cups of "Bull Run Defeat" and "Gettysburg Victory." When we are heart-broken and despairing we will go to our knees as our fathers did in the "sixties." Will the ministers gather in the chapels of Harvard, Yale, Union, Chicago, Vanderbilt, and San Francisco, to implore Divine help? Will the leaders of those universities be asked to lead in the devotions? Will we call upon the students and graduates of the universities of Kultur to be our intermediaries at the throne of Divine Grace? Will God be inclined to hear those who have "crucified the Son of God afresh and put Him to an open shame"?

Will Protestantism cry *Anathema*, or adopt Kultur and die?

FIGHT FIRE WITH FIRE!

Are we fighting a hopeless battle? Not unless God is dead!

"Be fire with fire;
Threaten the threat'ner and outface the brow
Of bragging horror; so shall inferior eyes
That borrow their behaviour from the great,
Grow great by your example and put on
The dauntless spirit of resolution."

—King John, Shakespeare.

Cut out courtesy! Call a spade a spade! Take Uncle Sam for a model! He is in war for honor, righteousness and life! He is the quintessence of politeness. He submits to insult and injury without resentment until the boastful assailants are deluded to believe he *dassent* fight! When the limit of the forbearance of a Christian gentle-

man has been reached, he takes off his stove-pipe hat and spike-tail coat—and gives his foe the "licking of his life!" He has just stripped, rolled up his sleeves and spit on his hands. Things will now begin to become interesting to all traitors! All pacifists look alike to him, whether they are cowardly, conscientious, or cunning, if they insult the flag, besmirch the government, or stab the soldier in the back! It is safe and righteous to follow his example! Let us try it!

Enroll all enemies of God's Word, men, women, boys of 14 years and up. Sift the crowd until the false-hearted leaders are separated from the misguided mob. Intern or deport every traitor who will not kiss the White Flag with the Crimson Cross, and repudiate forever all treason in act, speech or hint.

Begin with the college, university and theological school! A Church recently found it necessary to remove a college president. He was a greater admirer of the Kaiser than of Uncle Sam. The Church Court deemed it unwise to debar him from his desire to serve his beloved, and released him from his position that he might "go to his own." If that is wisdom in dealing with a crime of State, why not in a crime of Church?

If the disease is deeper than the faculty and is an infection of the whole institution, the remedy is simple and adequate. Isolate the traitor school and surround it with a ring of fire. Say to all students, "You shall not pass in to the second death!" There are not enough traitors to run an academy of the third class in any community. They never build a school. They steal it! The institutions now the leaders in the war against God's Word, were founded, established, and endowed, as its defenders. By hook and crook the traitors found a way to capture and control, and now use with jaunty air and self-complacence the Church's potent weapon for her own destruction.

Deal summarily with all traitor publishers who divert sacred funds to publish infidelity. Put a ban on their name! Make it impossible for anything bearing their imprint ever to enter a Christian church, school or home!

Deal more harshly with the traitor in the clerical garb. He is educated and cannot plead ignorance. He is a deceiver for notoriety and cash. He assumed a pledge falsely to secure the position and privilege which he dishonors. You need do nothing but inform the decent sinners in his community concerning his character and conduct. They count their honor their religion.

They will see to it that the deceiver receives his just desserts.

Is this cruel? Yes; nearly as cruel as Uncle Sam will be with the murderers of wounded prisoners, the ravishers of women, the torturers of children. It is gentleness compared to the sentence of Jesus, who declared, "Woe unto you hypocrites, serpents, generation of vipers; how can ye escape the damnation of hell!"

Unbelievable Stories

Now come forward two critics on the Book of Genesis, one a really conscientious individual, and the other a scientific critic, without a conscience, both telling us they cannot believe some of those big stories found in the Book of Genesis: That rib story, for instance, and the unlikely account of Eden and the fall of man; that Methuselah lived 969 years, that a flood reached to the hill-tops and only one family of all humanity survived, that it rained fire and brimstone from heaven on Sodom and Gomorrah! And to cap the climax, these skeptics cannot refrain from reminding us of Jonah and the whale, even though that is not found in Genesis! Well, yes, these are strange accounts and the skeptic may draw the line on them, but I want to gently remind him that he believes some stories a good deal bigger every day in the week, the scientific skeptic especially.

Genesis says Eve was made from a rib taken from Adam. The creation of sex is likely a secret so profound that the Creator could not make us understand it if He tried, so gives us only this picture of it. If the scientist can explain the origin of sex, female from male or vice versa, any plainer than Genesis, let him step forth. But while he is getting ready, let me tell him a rib story that he probably swallows bone and all.

The nebular hypothesis teaches that once upon a time there was a great, hot, nebulous sun, but no earth. But behold, like the rib from Adam, there rolls off from the sun, the earth, and strange to say, with all the mighty attractive power of the sun, the earth never returns to its bosom. That is an awful big story. Do you believe it? Certainly, no trouble about believing that!

Genesis says there was a flood that reached to the top of the hills and destroyed mankind except one family, miraculously saved. You cannot possibly believe that! Oh, no. Geology tells us that once, quite recently, "water covered all England and Scotland hundreds of feet deep, Central Asia was depressed 2,000 feet, the ocean covered all central Europe. In fact, geology tells us that almost if not all the inhabitable earth was submerged in water. Pick up any geology and it will tell you this. Do you believe it? Certainly. You are set down as an ignoramus if you do not believe it. But when the Bible tells you the same story, thousands of years before the geologists found it out, you cannot believe that!

Genesis says God rained fire and brimstone out of heaven and destroyed certain cities in the plain of the Dead Sea. The geological formations there look like some convulsions of nature had occurred. If so, who did it, if it was not God? A dozen years ago a similar occurrence, the eruption of Mt. Pelee, destroyed every human being in St. Pierre on the island of Martinique. Do you believe these stories? One is just as reasonable as the other. In one case the veil was drawn back, showing the agency that did the work, that is all.

Genesis says man lived nearly one thousand years in the early days. That sounds so big you cannot believe it! Science tells us that in the geologic ages weeds grew as tall as trees, reptiles big as elephants flew with wings like birds, and great monsters 800 feet long with teeth like a crosscut saw walked up and down over the earth. Do you believe that? Why, these higher critics

and missing-link people like nothing better than to read page after page about pterodactyls, ichthyosaurs, xiphodons, archaeopteryx and labyrinthodonts, with feet like wash-tubs and eyes like the searchlights on a dreadnaught. Evolutionists will sit by the hour looking at the pictures of these monsters—some of them large enough to swallow a barn! Believe it? Cannot help but believe it! But if the Bible tells that a whale swallowed Jonah—that couldn't be—there never was a fish large enough to swallow a man!

A comet, with a tail a million miles long, comes into view. It travels at a rate of speed almost beyond computation. It sweeps around the sun in a short curve almost touching the sun, but it gets by, and for a hundred years it travels away out beyond our solar system, almost getting away from the power of the sun, but it does not. They tell us this big comet is made of material lighter than smoke. Do you believe all this? It's a more unlikely story than any in Genesis, but we all believe it.

The geological evolutionist will place in his text-book pictures of the feet of the Eocene orhippus, the Miocene mesohippus, and the Pliocene protohippus. He tells us, in all candor, that these are the variously-toed links connecting the modern horse with the eohippus of early Eocene times, a little animal, about like a woodchuck. Do you believe that animal was more nearly related to the horse than is the bull frog? Why, I have actually seen the most Skeptical Biblical wiseacre swallow whole that hippus story with the greatest relish. Did you ever stop to think that this eohippus' mother was actually fifty million years old when her first orhippus colt was born? That is, there are gaps of millions of years between some of these hippus links, as these evolutionists measure time for the rest of us. I am glad the Book of Genesis has never asked us to believe such a monstrous story. But some people who swallow this fifty-million-year-old woodchuck mother eohippus story, hoofs and all, are quite sure Sarah was not the mother of Isaac when she was 90 years of age! Oh, no. They are altogether too conscientious! Bah!!

Who believes Goliath was over 9 feet tall, which he would be if the cubit was about 18 inches, and all because the account of this giant is in the Bible! Professor Topinard's *Elements of Anthropology* tells us of a giant Finn 9 feet 5 inches tall. Ridpath says William I of Germany had an entire regiment that averaged 8 feet tall, the tallest being 9 feet. The *Enc. Bri.* vol 11, p. 926, says, "Machnaw, a Russian, born at Karskow, was exhibited in London in his 23d year in 1905. He then stood 9 feet 3 inches and weighed 360 pounds. From his wrist to the tip of his second finger measured 3 feet." The skeptic never hesitates to accept as true such accounts if they are found in the *Britannica*!

We are told that our hearts are engines that drive the blood through the arteries to the extremities and that it returns through the veins, and day and night, without a single moment's rest, the heart keeps this up, sixty, eighty, sometimes a hundred years. Do you believe it? We all believe that, but Genesis has no story half so unbelievable.

Geologists tell us that but yesterday, geologically speaking, the glacial ice-cap, more than a mile high, covered much of North America down to central Ohio. The ice was so heavy it bent the crust of the earth down more than a thousand feet, in some places in America. Do you believe it? Yes. But what if Genesis had said that?

W. J. Bryan says, there is nothing in Biblical miracles half so wonderful as the fact that a red cow will eat green grass, give white milk which will churn into yellow butter—and yet we believe it all!

Some scholarly people are altogether too wise to believe that only one family escaped the Deluge. Yes, that fable is too far-fetched for the scientific guy! But he has no difficulty in believing and teaching that of all the anthropoid apes only one escaped dying in obscurity. Only one (not a whole family) survived to start a new race! Why, the latter story is perfectly natural!

That fabulous narrative in Exodus telling that the Children of Israel heard God's voice from the top of Sinai; too uncanny and too unnatural! Suppose Moses had said he talked by wireless from Sinai to

Jerusalem, how the musty critics of the past would have exploded the idea! Now the Governor of Ohio talks to the Governor of California simply through the air. Which is the more unreasonable, until we know how it is done?

Ridgway, the Sunday-school writer, says: "Whenever you find a citizen who cannot believe the Bible, you will see a man whose tin box at the bank is full of 'wildcat' stocks. He believes any old thing the promoter tells him, with no evidence whatever. You can talk gold-mine shares, oil land or perpetual motion patent to him, and if your tongue is oily enough, he bites, buys, and gets bitten. But treasure in heaven! Oh, he's no sucker!"

I have found out a long time ago that it is the man or woman who gags at the Genesis stories who is the first to gulp down the most ridiculous eohippus, gill slit or embryo tail theory that comes down the pike!

Oh, I guess you are mistaken about drawing the line on big stories! There is not one story in Genesis but any Bible critic would believe if he found it beneath some rubbish pile in Babylon. It is not the size of the story that keeps anybody from believing Genesis, but I begin to suspect the Devil has something to do with it.

J. B. TANNEHILL in *Naamah and Nimrod*.

THE BIBLE CHAMPION. (The Bible League of North America, 317 East 118th St., New York.) If a man wants the latest pronouncements on conservative biblical criticism, he will find it in this magazine. If he wants the defensive position of our religion stated in clear and faithful spirit, he will find it here. The old and the new appears in defensive attire, and some very strong names are called in to give their contribution to the work of championing the cause of Christianity.—*Western Christian Advocate*.

NAAMAH AND NIMROD.

By James B. Tannehill.

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International Sunday School Lessons for 1918

STUDIES IN MARK.

THE EDITOR.

(The References are to *The International Standard Bible Encyclopedia*.)

MARK—THE AUTHOR.

John represents his Jewish name, Mark his Roman name. Why the latter was assumed we do not know. Possibly it was the badge of Roman citizenship, as in the case of Paul. The standing of the family would be consistent with such a supposition.

His mother's name was Mary. The home is spoken of as hers. The father was probably dead. The description of the house (with its large room and porch) and the mention of the Greek slave, suggest a family of wealth. They were probably among the many zealous Jews who, having become rich in the great world outside, retired to Jerusalem, the center of their nation and faith. Mark was cousin to Barnabas of Cyprus, who also seems to have been a man of means. Possibly Cyprus was also Mark's former home.

When first mentioned, Mark and his mother are already Christians (44 A. D.). He had been converted through Peter's personal influence and had already won a large place in the esteem of the brethren, as is shown by his being chosen to accompany Barnabas and Saul to Antioch, a little later. The home was the resort for Christians, so that Mark had every opportunity to become acquainted with other leaders, such as James and John, and James the brother of the Lord. It was perhaps from the latter James that he learned the incident of Mark iii. 21, which Peter would be less likely to mention.

His kinship with Barnabas, knowledge of Christian history and teaching, and proved efficiency, account for his being taken along on the first missionary journey as "minister" to Barnabas and Saul (Acts xiii 5). Just what that term implies is not clear. The common view has been that he was to perform personal service not evangelistic,

to be a sort of business agent. The view that he was to be a teacher, a catechist for converts, seems to fit best all the facts.

Why did he turn back from the work? (Acts xiii. 13). Not because of homesickness, or anxiety for his mother's safety, or home duties, or the desire to rejoin Peter, or fear of the perils incident to the journey, but rather because he objected to the offer of salvation to the Gentiles on condition of faith alone. There are hints that Mark's family, like Paul's, were Hebrews of the Hebrews, and it is not without significance that in both verses (Acts xiii. 5, 13) he is given only his Hebrew name. The terms of Paul's remonstrance are very strong (Acts xv. 38), and we know that nothing stirred Paul's feelings more deeply than this very question. The explanation of it all may be found in what happened at Paphos when the Roman Sergius Paulus became a believer. At that time Paul (the change of name is here noted by Luke) stepped to the front, and henceforth, with the exception of xv. 12, 25, where naturally enough the old order is maintained, Luke speaks of Paul and Barnabas, not Barnabas and Saul. We must remember that, at that time, Paul stood almost alone in his conviction. Barnabas, even later than that, had misgivings (Galatians ii. 13). Perhaps, too, Mark was less able than Barnabas himself to see the latter take the second place.

We hear nothing further of Mark until the beginning of the second missionary journey, two years later, when Paul's unwillingness to take him with them led to the rupture between Paul and Barnabas and to the mission of Barnabas and Mark to Cyprus (Acts xv. 39). He is here called Mark, and in that quiet way Luke may indicate his own conviction that Mark's mind had changed on the great question, as indeed his willingness to accompany Paul

might suggest. He had learned from the discussions in the council at Jerusalem and from subsequent events at Antioch.

About eleven years elapse before we hear of him again (Colossians iv. 10f; Philemon, ver. 24). He is at Rome with Paul. The breach is healed. He is now one of the faithful few among Jewish Christians who stand by Paul. He is Paul's honored "fellow-worker" and a great "comfort" to him.

The Colossian passage may imply a contemplated visit to Asia Minor. It may be that it was carried out, that he met Peter and went with him to Babylon. In 1 Peter v. 13, the apostle sends Mark's greeting along with that of the church in Babylon. Thence Mark returns to Asia Minor, and in 2 Timothy iv. 11, Paul asks Timothy, who is at Ephesus, to come to him, pick up Mark by the way and bring him along. In that connection Paul pays Mark his final tribute; he is "useful for ministering," so useful that his ministry is a joy to the veteran's heart.

There are other traditions from other sources. The most important and reliable is that he was the close attendant and interpreter of Peter, and has given us in the Gospel that bears his name an account of Peter's teaching. For that comradeship the New Testament facts furnish a basis, and the gaps in the New Testament history leave plenty of room. Other traditions add but little that is reliable. It is said that Mark had been a priest, and that after becoming a Christian he amputated a finger to disqualify himself for that service. He is represented as having remained at Cyprus until after the death of Barnabas (who was living in 57 A. D., according to 1 Corinthians ix. 5f), and then to have gone to Alexandria, founded the church there, become its first bishop, and there died (or was martyred) in the 8th year of Nero (62-63). They add that in 815 A. D. Venetian soldiers stole his remains from Alexandria and placed them under the church of St. Mark at Venice.

MARK—THE GOSPEL.

Our Second Gospel.—The order of the Gospels in our New Testament is probably

due to the early conviction that this was the order in which the Gospels were written. It was not, however, the invariable order. The question of order only arose when the roll was superseded by the codex, our present book-form. That change was going on in the third century.

Contents.—The Gospel begins with the ministry of John the Baptist and ends with the announcement of the Resurrection, if the last twelve verses be not included. These add post-resurrection appearances, the Commission, the Ascension, and a brief summary of apostolic activity. Thus its limits correspond closely with those indicated by Peter in Acts x. 37-43. Nothing is said of the early Judean ministry. The Galilean ministry and Passion Week with the transition from the one to the other (in chapter x.) practically make up the Gospel.

Matter Peculiar to Mark.—Matter peculiar to Mark is found in iv. 26-29 (the seed growing secretly); iii. 21 (his kindred's fear); vii. 32-37 (the deaf and dumb man); viii. 22-26 (the blind man); xiii. 33-37 (the householder and the exhortation to watch); xiv. 51 (the young man who escaped). But, in addition to this, there are many vivid word-touches with which the common material is lighted up, and in not a few of the common incidents Mark's account is very much fuller; e. g., vi. 14-29 (death of John the Baptist); vii. 1-23 (on eating with unwashed hands); ix. 14-29 (the demoniac boy); xii. 28-34 (the questioning scribe). There is enough of this material to show clearly that the author could not have been wholly dependent on the other evangelists. Hawkins reckons the whole amount of peculiar material at about fifty verses.

A Book of Mighty Works.—Judged by the space occupied, Mark is a Gospel of deeds. Jesus is a worker, His life is one of strenuous activity. He hastens from one task to another with energy and decision. The word "straightway" is used 42 times, as against Matthew's 7 and Luke's 1. In 14 of these, as compared with 2 in Matthew and none in Luke, the word is used of the personal activity of Jesus. It is not strange, therefore, that the uneventful early years should be passed over (cf. John ii. 11).

Nor is it strange that miracles should be more numerous than parables. According to Westcott's classification, Mark has 19 miracles and only 4 parables, whereas the corresponding figures for Matthew are 21 to 15, and for Luke 20 to 19. Of the miracles, 2 are peculiar to Mark, of the parables only 1. The evangelist clearly records the deeds rather than the words of Jesus.

The Worker a Teacher.—Though what has been said is true, yet Mark is by no means silent about Jesus as a teacher. John the Baptist is a preacher (i. 4, 70), and Jesus also is introduced as a preacher, taking up and enlarging the message of John. Very frequent mention is made of Him as teaching (e. g., i. 21; ii. 13; vi. 6, etc.). Striking references are made to His originality, methods, popularity, and peerlessness as a teacher (i. 22; iv. 1f, 33; xi. 27-xii. 37; especially xii. 34). A miracle is definitely declared to be for the purpose of instruction (ii. 10), and the implication is frequent that His miracles were not only the dictates of His compassion, but also purposed self-revelations (v. 19f; xi. 21-23). Not only is He Himself a teacher, but He is concerned to prepare others to be teachers (iii. 13f; iv. 10f). Mark is just as explicit as Matthew in calling attention to the fact that at a certain stage He began teaching the multitude in parables, and expounding the parables to His disciples (iv. 2-11f). He mentions, however, only four of them—the Sower (iv. 1-20), the Seed Growing Secretly (iv. 26-29), the Mustard Seed (iv. 30-32), and the Husbandman (xii. 1-12). The number of somewhat lengthy discourses and the total amount of teaching is considerably greater than is sometimes recognized. Chapters iv. and xiii. approach most nearly to the length of the discourses in Matthew and correspond to Matthew xiii. and xxiv. respectively. But in vii. 1-23; ix. 33-50; x. 5-31, 39-45, and xii. 1-44, we have quite extensive sayings. If Jesus is a worker, He is even more a teacher. His works prepare for His words rather than His words for His works. The teachings grew naturally out of the occasion and the circumstances. He did and taught. Because He did what He

did He could teach with effectiveness. Both works and words reveal Himself.

Graphic Details.—There is a multitude of graphic details: actions and gestures of Jesus (vii. 33; ix. 36; x. 16); His looks of inquiry (v. 32), in prayer (vi. 41; vii. 34), of approval (iii. 34), love (x. 21), warning (to Judas especially, x. 23), anger (iii. 5), in judgment (xi. 11).

Jesus hungers (xi. 12), seeks rest in seclusion (vi. 31); sleeps on boat cushion (iv. 38); pities the multitude (vi. 34), wonders at unbelief (vi. 6), sighs over sorrow and blindness (vii. 34; viii. 12), grieves at hardening (iii. 5), rebukes in sadness, mother and brothers; indignation at zeal and ambitions of disciples (viii. 33; x. 14). (For complete lists, see Lindsay, *Mark's Gospel*, 26ff.).

Language.—Mark employs the common colloquial Greek of the day, understood everywhere throughout the Grecian-Roman world. It was emphatically the language of the people, "known and read of all men." His vocabulary is equally removed from the technicalities of the schools and from the slang of the streets. It is the clean, vigorous, direct speech of the sturdy middle class.

Style.—The style is very simple. The stately periods of the classics are wholly absent. The narrative is commonly terse and concise. At times, however, a multitude of details are crowded in, resulting in unusual fondness for expression.

Authorship.—The common opinion was that Mark had written a Gospel and in it had given us mainly the teaching of Peter.

Sources and Integrity.—According to the testimony of the Fathers, Peter's preaching and teaching are at least the main source, and many features of the Gospel support that view. There are reasons for believing that Mark added a little himself.

Date and Place of Composition.—Ancient testimony is sharply divided. The simplest synthesis of ancient testimony is that the place was Cesarea or Antioch and the date not earlier than 50 A. D. Modern opinion has ranged more widely than the ancient. (We need to remember that as a rule they have a purpose in any statement they make.

They are seeking to establish a theory, not to write accurate history.—Ed. B. C.) The real crux of the whole matter is that to accept an earlier date than 70 A. D. is to admit predictive prophecy. There is no sufficient reason for dating Luke or Matthew later than 60 A. D., and if Mark is earlier, it goes back into the fifties.

Purpose and Plan.—Mark's purpose was to write down the Gospel as Peter had presented it to the Romans; so say the Fathers, at least, and internal evidence supports them. In any additions made by himself he had the same persons in mind. But one cannot escape the feeling that we have in this Gospel the antitype of the Servant of Jehovah. It is not strange that this Servant-conception—this remarkable blend of strength and submission, achieving victory through apparent defeat—should appeal to Peter. He was himself an ardent, whole-

souled man who knew both defeat and victory. Moreover, he himself had hired servants, and now for years had been a servant of Christ. Mark temperamentally seems to have been like Peter. His experience in a wealthy home where servants were kept, fitted him to appreciate and record the character and doings of the perfect servant—the Servant of Jehovah. For Roman Christians that heroic figure would have a peculiar fascination. The plan of the Gospel seems to have been influenced by this conception. This may also be the real explanation of some of the striking features of this Gospel, e. g., the absence of a genealogy and any record of His early life; the frequent use of the word "straightway"; the predominance of deeds; the Son's not knowing the day (xiii. 32); and the abrupt ending at xvi. 8. Vol. III, p. 1987-94.

AN EXPOSITOR RUN MAD.

"For virtue's self may too much zeal be
had;

The worst of madmen is a saint run mad."

—*Pope.*

First Quarter.

Lesson II. Mark i. 12-20. Jan. 13, 1918.

JESUS BEGINS HIS WORK.

Jesus went into the wilderness of his own accord, although the common opinion is that he was in some mysterious way impelled thither, captive and against his will. On the contrary, he wanted to go. He needed to go. It was the most attractive place in the world for him. He could not have been kept away from it. The consciousness of his divine commission which began in the temple in his childhood and grew in his youth in the carpenter shop came to a climax in his baptism. That was a sunrise, dispelling the last shadow of doubt. Instantly he felt the need of solitude. He must get away from people. A mountain was the very place. The medieval idea of Jesus' temptation, his being solicited to bow to a personal devil with spiked tail, cloven hoof, horns and all, as a price for all the kingdoms of earth, is crude and absurd to the mind of the twentieth century. The gist of his temptation

was imperialism; to fall in with the idea of his fellow countrymen; conquer the world by force; make Jerusalem a second and greater Rome; take the short cut to power, which when once gained could be used for beneficent ends; serve God with Mammon's methods. There in solitude Jesus was in the crux; one, a shining and flower-decked path, led to a throne; the other, a way of shade and sorrow, led to a cross. Not easily, but none the less certainly, after thinking it through, with tears and prayers, Jesus said manfully, once for all: "I take my Father's way of the cross!" That moment Jesus rose from a natural and instinctive innocence to a holiness of conscious and deliberate choice. After this great moral and spiritual triumph, of which his whole public career bore the marks, Jesus was prepared to come back to the haunts of men. But even so as a matter of expediency he did not come immediately. It was only when he heard that John's career was ended behind a prison door that he felt he could begin his ministry without the ap-

pearance of competition with his forerunner that Jesus returned to Galilee, proclaiming the time as ripe for the kingdom of heaven which was at hand and requiring faith and repentance of all who heard him. At the same time he began to select, not haphazard, but with infinite pains, the men who under his training should be competent, after his departure, to define and defend his gospel and found, protect and enlarge his church.

The Secular Press takes its cue from the false Religious Press and the traitorous Sunday School Literature. We give above a sample of the exposition of the Sunday School lesson in a reputable daily paper in a city of the first class. It contains 470 Orthodox Protestant and Catholic churches; of Liberal churches, there are 4 Unitarian, with 277 Sunday School scholars, and 3 Universalist, with 435 Sunday School scholars; a total of 7 churches and 712 Sunday School scholars. We need not ask in whose interest this exposition is issued, the 470 Orthodox or 7 Liberal? We call this, Mad Exposition, but shall not as a cause say to the author, "Much learning hath made thee mad!" No writer can honestly in these days say such things save through crass ignorance. We question the right of a journal of high character to lend itself to the publication of such slanders against the Word of God.

The Sunday School Editor does not mean to deceive, we may grant, but his responsibility is not lessened by his ignorance. The Penal Code declares that "statement of that which one does not know to be true, is equivalent to a statement of that which he knows to be false." If it is under oath, it is perjury, and is heavily penalized. Were the editor to be taken to task for his exposition,—doubtless he would give the name of the volume, the page and line, for his authority; the author would be found to be a propagandist of Kultur, without doubt.

This, however, is not a question of scholarship, but of ethics. No writer would fail to be a staunch supporter of the right to be quoted accurately. For this reason we have quoted from the printed page, verbatim.

No Bible student who will read this exposition with the Scriptural text before him will dare call a single quotation or reference accurate. Legal ethics, like moral ethics, holds courts and attorneys to absolute truthfulness in references to, or quotations from, established laws. No well-informed lawyer in the civilized world is ignorant of the Ancient Document Rule. For centuries all courts have without a single dissent regarded an ancient document as needing nothing but its own contents to establish its truthfulness.

Judge Greenleaf, the highest authority on legal evidence, in his *Examination of the Testimony of the Evangelists*, showed that the Books of the Bible are covered by the Ancient Document Rule. In his cross-examination of the Evangelists by the rules of jurisprudence, he declared concerning the Four Gospels:

"If it were a case of a claim to a franchise, and a copy of an ancient deed or charter were produced under parallel circumstances on which to presume its genuineness, no lawyer it is believed would venture to deny either its admissibility in evidence or the satisfactory character of the proof."

It would seem then, according to all fairness, the Books of the Bible are entitled to the same honorable treatment as the Declaration of Independence or the Emancipation Proclamation. To misquote either, or to pervert the language with irreverent freedom of interpretation to make it say what it does not say, would be resented and denounced by all honorable and fair-minded people.

No editor or reporter would fail to be denounced as false and untrustworthy who would pervert the language of a political address of a candidate for a high office, so as to make him utter the opposite of his actual words, and swear that his report was verbatim. It would seem hardly necessary to ask for equal fairness and truthfulness in quoting from the Gospels as from a political stump speech.

Robbie Burns would scarcely pose as an ideal Disciple, yet an Apostle could hardly improve upon his confession:

"God knows 'I'm no' the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
An atheist clean,
Than under gospel colours hid be,
Just for a screen."

THE HISTORICAL CHARACTER OF DANIEL VINDICATED.

For the last half century an influential class of critics has been constantly and vociferously asserting that the Book of Daniel is not historical. With such confidence have these assertions been made that at last they have been accepted by many who have prepared the Sunday School lessons for the present year, and so are being imposed upon the unlearned public. Any ordinary reader, however, who would take pains to examine the arguments of these destructive critics could easily see that they are largely fallacious, relying mostly on negative evidence and on a special interpretation of language which readily admits of another interpretation. But it was difficult for unlearned readers to give a positive answer to these arguments, and he has waited too long for an adequate reply by a scholar fully equipped for his work.

The reply has now come in a form that must confound the critics who have denied the historicity of the Book of Daniel, and has put within the reach of the ordinary reader the facts which serve as an adequate basis for belief in the authenticity of the book. It is found in a work by Professor Robert Dick Wilson, Ph.D., D.D., Professor of Hebrew in Princeton Theological Seminary. The book is entitled "Studies in the Book of Daniel: A Discussion of the Historical Questions." But although this is an octavo volume of more than 400 pages, it is but the beginning of his publication on the subject, and is to be followed by two more volumes of equal size, dealing with philological matters and with the place of the book in the canon of the Old Testament. The thoroughness of the discussion may be inferred from the fact that no less than 180 books upon the subject are referred to and their contents discussed. Still

the book is not so technical as to be uninteresting to ordinary readers. So completely does he answer all the objections urged by the destructive critics that it is difficult to see how any one who reads the volume can fail to be convinced that Daniel is a book of genuine history and prophecy written about 600 B. C.

In full detail, with ample reference to authorities, Dr. Wilson shows that Daniel was an historical character; that Nebuchadnezzar made an expedition against Jerusalem in the third year of Jehoiakim; that the author of Daniel did not, as the critics allege, make false interpretations of historical data; that the use of the word king in the Semitic language was sufficiently elastic to make it truly applicable to Belshazzar and Darius the Mede; and the use of the word son sufficiently elastic to allow Belshazzar to be called the son of Nebuchadnezzar; that Darius the Mede is probably the same as Gubaru of the inscriptions, and that there is no objective reason for denying the truth of the Biblical statements regarding him; that the statements of Daniel with regard to the conquest of Babylon are in harmony with the monumental evidence; that the writer of the book was not deficient in knowledge with regard to the Persian Empire; that he did not confuse Darius the Mede with Darius Hystaspis; or Xerxes with Darius Hystaspis, or with Darius Codomannus; that the statements of the book concerning Susa and the madness of Nebuchadnezzar are supported by the latest evidence from the monuments. Here it is interesting to note that D. R. Burrell, M.D., for a long time head of the Canandaigua insane asylum, in an article in the *American Journal of Insanity*, for April, 1894, pages 493-504 (which Dr. Chapin, late head of the Pennsylvania Hospital for the Insane, said was the best article on the insanity of Nebuchadnezzar of which he knew), says: "Nothing can be truer to nature and the daily manifestations of the insane than the account of the recovery of the king; the coming out of chaos, or self-absorption; the return of understanding; and then a heart overflowing with thankfulness" (page 287).

In the concluding sentence of this volume Dr. Wilson truthfully declares that he has "shown that there is no reason for believing that Daniel may not have been and done all that the Book of Daniel says that he was and did, without any infringement of the law or the prophets, or contravention of the religious ideas of the Jews at the time of their history"; and "that 'the confused notions' about Daniel in his relations to the wise men of Babylon, as well as about these wise men, are true, not so much of the author of Daniel as of those who criticise the book in reference to them" (p. 389).

In view of the appearance of this book of Dr. Wilson it is well nigh criminal for Biblical critics to impose upon Sabbath School teachers by continuing their confident assertions that the Book of Daniel is not historical but is a late product of the second century before Christ. Such assertions made in the days of our comparative ignorance may have been forgiven, but now there is no cloak for their sins. We may add that a condensed and clear statement of these facts about the Book of Daniel was given by Dr. Wilson in his article on

the subject in the "International Standard Bible Encyclopedia."

Oberlin, O.

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(Vol. xxiii.—21)

BOOK REVIEW

A WORD OF WARNING.*

JOSEPHINE RAND.

Some months since there came to our hand a book by George Hodges, D.D., Dean of the Episcopal Theological School at Cambridge, entitled "A Child's Guide to the Bible."

The publisher's advertisement of the same on the back of the outer paper cover reads as follows:

"Dean Hodges is widely known as a writer for young people, and no one has succeeded in presenting to the youthful mind The Bible Story with so fresh and so vital an interest. This book is not a paraphrase of the Bible, but a wise and friendly introduction to it. It is such a book as thoughtful parents, guardians, and advisers of children would be inclined to place in their hands."

Such an encomium as this would probably lead—as it was expected to do—thousands of Christian people to purchase the book for their own children, or for their friends' children, without the slightest fear that by so doing they were introducing to those young minds the insidious poison of the so-called "Higher Criticism," and preparing the way for the undermining of the child's faith in the Bible as the Word of God;—and not the child's faith alone, but also the faith of many an adult person who might read the book, who might not be forearmed and fortified against its teachings by the teachings of the Word itself.

The very fact that the author stands in a very high ecclesiastical position, from which position his words carry weight and authority to many people, simply makes the case more serious than it might otherwise be.

And for this reason, it is all the more necessary that in so far as he is unscriptural, and unsound according to the Bible's own standard of soundness, he should be exposed and his teachings subjected to "the sword of the Spirit which is the Word of God."

While the book contains some good things, and is written in a style which would attract many minds, to one who knows God's Word and holds it precious beyond rubies, it contains, also, so many misleading and utterly unscriptural teachings, that it is rendered thereby a most unfit book to place in the hands of the young; and "thoughtful parents, guardians, and advisers of children" should have their attention called to that fact.

It is most subtly fitted to prepare the minds of the young to *receive without question* the teachings of the Higher Critics, with which almost everything—ecclesiastic and collegiate—is to-day permeated.

In fact, so great a part of the book is untenable, it is impossible to treat the subject in an article; it would take a volume to answer it as it ought to be answered. We can consider but a few samples of the statements contained therein.

On page 5 he says: "About seven hundred and fifty years before the birth of Christ, men were gathering together and writing down the chapters of the first book of the Bible. But the stories and songs which are in that book had been in the memory of the people for hundreds and hundreds of years, nobody knows how long. They had been told and sung thousands and thousands of times before they were written."

On page 6 he says: "The name Testament means a promise. It was God who made the promise, speaking *in the hearts* of good men, and sending them to tell their neighbors."

On page 8 he says: "The lessons which the Jews themselves learned that they might teach them to their neighbors, are in the Old Testament.

"They begin with the very alphabet of religion and go on little by little, into the higher grades.

"Thus they learned that God is, but they thought that God came down into the Garden of Eden and walked about under the trees. Afterwards they realized that 'no man hath seen God at any time.' And they

*All *italics* ours.

learned that God is merciful, but they thought that one time when God was about to destroy the people of Israel, Moses rebuked Him so that He changed His mind. Afterwards, they came to know that God is not only wiser than any man—so that not even Moses could teach Him—but that He is more merciful than any man.”

Of course, if Dean Hodges has the correct interpretation of Scripture, Moses had nothing to do with the writing of the Pentateuch, not even of “The first book of the Bible,” at the late date of 750 B. C., and hence all those Biblical statements concerning his authorship must be cast aside, and the child must understand that the late writers of the first portions of the Bible simply “thought” that Moses had written “the book of the law,” just as the Jews “thought” that God came down into the Garden of Eden, and as “they thought that at one time when God was about to destroy the people of Israel, Moses rebuked Him.”

Let our readers note the subtle, suave, insinuating method by which Dean Hodges instills his views (as if unquestioned by any one of education) as to the origin of the “stories” related in the Bible, thus directly ignoring God’s Word that “all Scripture is given by inspiration of God” (2 Tim. iii. 16).

On pages 48 and 49 he speaks of the Jews’ conception of God walking about in Eden and other “stories” as a part of the “knowledge and belief which Abraham brought from the old home of the Hebrews in the east.”

On page 54 he gives his interpretation of the manner in which God spoke to Abraham. He says: “Once they stopped at a great tree, by Shechem, a vast oak, in whose mighty branches as the wind blew, Abraham heard a voice like the voice of God, which told him that all the land should some day belong to his children and his children’s children.”

He refers to this event again on page 59 in the following words:

“Thus he (Jacob) came to Shechem, where Abraham had heard the voice of God as the wind blew in the tree.”

This shows what he thinks as to its really being God’s voice which spoke to Abraham; it was simply the wind, and Abraham’s vivid imagination that did the work.

To one who reads the whole account of the *many* times God *talked* with Abraham, giving definite promises, many of which have already been fulfilled to the letter, such prevarication is no less shocking than absurd.

But to go on. On page 56 the Dean tells how it happened that Abraham “thought” (again, only “*thought*”) “he ought to do that dreadful thing—to slay his son Isaac.”

He is not willing to state the matter as God states it, who *commanded* Abraham to do that thing to test his faith and obedience, and because the latter failed not, said to him: “*Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee,*” etc. (Gen. xxii. 16-18).

In the same manner—utterly ignoring God’s statements—he treats the “pillar of a cloud” in these words:

“When a caravan crosses a desert, a leader goes before with a long pole at the top of which is a brazier of burning coals; and in the day, the smoke rises in a column which is seen from long distances over the level land; and in the night, the pillar of smoke is like a pillar of fire. Thus the Lord led them.”

Compare with this shocking statement the solemn declarations of the Lord of the Exodus:

“And the Lord went before them by day *in a pillar of a cloud*, to lead them the way; and by night *in a pillar of fire*, to give them light” (Ex. xiii. 21). And again:

“And the *Angel of God*, which went before the camp of Israel removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was *cloud and darkness to them*, but it gave *light by night to these*: so that the one came not near the other all the night” Ex. xiv. 19, 20.

Could a brazier of coals on the top of a long pole be a cloud and darkness to the Egyptians, and a light *at the same time* to Israel?—and be the means of keeping the one army from overtaking the other all the night?

To ask the question is to answer it.

On page 69 we read: "One time there was nothing to eat, and the people were so hungry that they were sorry they had left Egypt; but God gave them manna as if it had rained down from the sky."

"As if it had"!—by these words directly undermining the statement that God *did* rain it down out of heaven—and that not for "one time," but for forty years, till they entered Canaan. (See Ex. xvi. 4-35, and Ps. lxxviii. 23, 24.)

We ask our readers to compare his story of Elijah on Mt. Carmel (pp. 127, 128) with God's version of that affair in 1 Kings xviii.—the whole glorious chapter.

One would think that the Dean had never read the account, but had gotten his impression from some mutilated archæological "brick" bearing mere snatches of the story on its denuded face.

The king did not call that great assembly to Mt. Carmel "to pray for rain."

The priests of Baal were *not* praying for rain when they cried aloud and cut themselves with knives; they were praying to their God, Baal, to answer by *fire* and consume the sacrifices which they had placed on the altar.

Neither was Elijah praying for rain at that time, but for God to answer by *fire* and consume the sacrifices which *he* had placed on the altar of twelve stones, having deluged them with twelve barrels of water!

He had said to all the people, the priests of Baal included: "Call ye on the name of your gods, and I will call on the name of Jehovah (translated *the Lord*): and the God that answereth by *fire*, let him be God" (v. 24).

And now, after the failure of Baal's priests to call down fire, Elijah calls on Jehovah, and prays that he may let it be known that He is God in Israel.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood,

and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it they fell on their faces; and they said, Jehovah he is the God; Jehovah he is the God" (vs. 38, 39).

Not a word of *all this great miracle* from Dean Hodge's pen!

It is after all this that Elijah goes down to the brook Kishon and slays the wicked priests, tells Ahab there is the sound of abundance of rain, then goes up again to Mt. Carmel to watch for signs of the approaching storm and—in all probability—to pray for the same, with "his face between his knees" (v. 42).

What shall we say to such utterly inaccurate recitals of great and solemn revelations?

Does some one plead in extenuation that the Dean was writing for children?

Granted; and a simple condensation of facts is allowable in such a case; but a *distortion* of facts is *not* allowable, even in the case of children. And if distortion of facts is not allowable, what shall we say of flat contradictions of facts as stated "by inspiration of God"?

Notwithstanding the declarations of the Scriptures that "Moses wrote all the words of the Lord" (Ex. xxiv. 4) and "took the book of the covenant and *read* in the audience of the people" (v. 7), Dean Hodges dares tell young, enquiring minds—as we have already stated—that "about seven hundred and fifty years before the birth of Christ, men were gathering together and writing down the chapters of the first book of the Bible" (p. 5), and that "probably in the time of King Josiah, the Book of Deuteronomy was written" (p. 73); when there is any amount of direct evidence to the contrary, and that in Moses we have the direct agent in God's hand for the production of the Pentateuch.

We wonder if Dean Hodges would dare claim that the Lord Jesus Christ merely "*thought*" Moses wrote of Him when He said to the unbelieving Jews: "Had ye believed Moses, ye would have believed me: for *he wrote of me*. But if ye believe *not his writings*, how shall ye believe my words?" (John v. 45-47).

Again, on page 172, he tells us that the 74th Psalm was written in the days of the Maccabees, in the second century before Christ. If we turn to that Psalm, we read in the title, "Maschil of Asaph," or, as in the margin, "A Psalm for Asaph to give instruction."

It evidently never occurred to him—Dean of a Theological School though he is—to see at what period Asaph lived.

If we turn back to 1 Chron. xv. 16, 17, 19; and xvi. 4, 5, 7, 37; and xxv. 1, 2, 6, 7, 9; and vi. 31, 39-43; and Neh. xii. 46, we learn who Asaph was; that he was appointed by the Levites, by the direct command of *David himself*, to serve as singer and musician with his brethren, at the time the Ark was brought by David to Jerusalem, and he is mentioned in the title of several Psalms; which fact alone places all those Psalms in the time of David, his *contemporary*—a fact Dean Hodges seems to have entirely overlooked.

The same is true of such Psalms as mention Jeduthun, a contemporary of Asaph (see title to Ps. lxxvii, and 1 Chron. xvi. 37, 41-43, and xxv. 1, 3, etc.), also Heman and others.

Let us look for a moment at this 74th Psalm which he claims was written in the time of the Maccabees, in the second century before Christ, and which we have just seen was written, rather, in the time of David, a thousand years before Christ.

He claims that late date because the Psalmist exclaims: "O God, why hast thou cast us off forever? They break down the carved work with axes and hammers." He adds: "That was in the second century before Christ. Thus it took more than eight hundred years to write the Psalms."

Now if we had no proof whatever of the date of this Psalm, it might be claimed less unreasonably that it was written at a late date, after great destruction had visited Israel. But in face of the fact that it bears its own date—that of the time of David—some other explanation must be found for the statements contained in that Psalm (and in many others of like import, including the 79th, another Psalm connected with Asaph, and as much a prophetic outburst as the 74th).

If we read the first eleven verses of the Psalm in question, we realize, with Dean Hodges, that the conditions referred to could not apply to David's reign, but that they did apply to the desolations afterwards accomplished because of the sins of Israel.

How account for this fact? In the simplest manner possible, when we are willing to acknowledge that David spoke "by the Holy Ghost" as Jesus declared (Mark xii. 36); also Peter (Acts i. 16); and that as God knew "the end from the beginning" (see Isa. xlvi. 10), it was as easy for Him to prophesy hundreds and even thousands of years in advance the things that would in time become history, as to describe them after their full accomplishment.

And this is the Biblical solution of many a problem round which the battles of the Higher Critics have been waged. To acknowledge that the Bible is the Word of God, and not of man; that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21); that "all Scripture is given by inspiration of God" (2 Tim. iii. 16), would be to deal a deathblow to the business of the Higher Critics, and to demolish their house of cards with all ease. Hence it must not be acknowledged!

It comes right down to this—the question in a nutshell: Is the Bible the Word of God as it claims to be, and therefore true history and revelation? or is it a conglomeration of fable, fiction, conflicting opinions of mere men, and therefore of no authority whatever over the minds and consciences of men?

If it is the Word of God, and inspired of the Holy Ghost, then it bears within itself its own corroboration of the times in which the various parts (its 66 books, not 67, as Dean Hodges strangely avers several times) were written, so far as God has seen fit to reveal the truth along these lines. He has revealed vastly more in this particular than the Higher Critics have ever dreamed of.

"Many a time and oft" does the reverent student of God's Word detect ridiculous blunders on their part which they themselves would be obliged to acknowledge were they brought face to face with the facts which they have overlooked in their haste to discredit the Bible.

In that great day when "every man shall give account of himself to God," when Moses, and Isaiah, and Daniel, and all the rest of the prophets shall stand in the presence of God and before the resurrected masses of Israel who lived upon the earth as their contemporaries in time long past; when they shall stand as witnesses to what they wrote at the dictation of the Lord God, can we imagine the consternation of the whole ghastly array of Higher Critics who will receive "their reward"—"every man according to their works"?

Would that God in His mercy might arrest them in their mad course before it is too late to earn "the praise of God"! If God's Word is true—as we believe—then the multitudes are in danger. God says: "My people are destroyed for lack of knowledge" (Hos. iv. 6); and again: "The leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. ix. 16).

Jesus said: "Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. xv. 13, 14).

Is it not a vital matter to each one of us—whether we are being led by the "blind" or by them that see? So far as the special book under consideration is concerned, it is no worse in its statements and its general attitude than thousands of others which have been and are being poured from the press in these days of apostasy.

But the fact that it is written specially for the young of the land, as a "Guide to the Bible," makes the case a decidedly serious one, and furnishes abundant reason

for the protest which we have herein presented; and we are not afraid of the verdict of any fair-minded student of the Bible who will compare our criticism with the statements of the book in question.

We have dealt with only a few of its statements or its insinuations and contradictions, which, by the way, are set forth in so pleasant a way—so ingenuous, so innocent, so friendly, so unargumentative—that the average reader would not recognize the fact that it is a contradiction at all of God's own word, but would, rather, feel that it was an interpretation and clear illustration of the Word to which God Himself could offer no objection!

"Cry aloud," saith the Lord; "spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. lviii. 1).

We could not more solemnly emphasize our "Word of Warning" than by quoting the following words of our Lord Jesus Christ (Matt. xviii. 6, 7)—reminding our readers that the word in the Greek rendered "offend" means "to cause to stumble—to cause to falter, or err—fall away," and that the corresponding noun means "a trap-spring—a stumbling block, anything against which one stumbles, an impediment; a cause of ruin, destruction; a cause or occasion of sinning," etc. (Green's Lexicon):

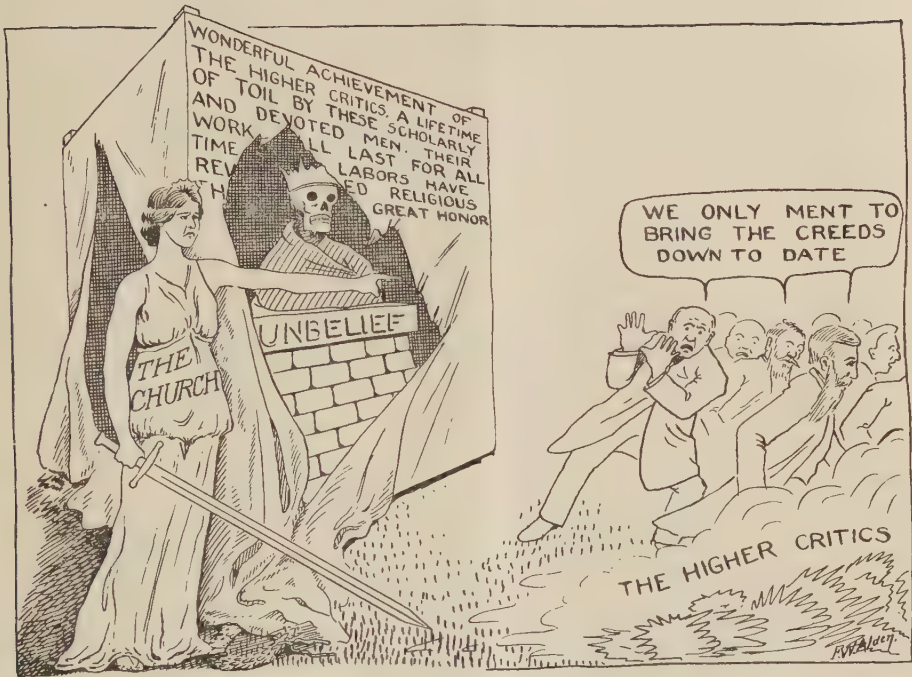
"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

THE BIBLE CHAMPION is what its name suggests—a defender of the old Book. Jay Benson Hamilton, the editor, is a brilliant and prolific writer. Its contributions are capable and scholarly. Its appeal is to the popular mind, and it brings each month a mass of material usable by any public teacher, and especially adapted to the popular mind. This magazine is successor to the stalwart *Bible Student* and

Teacher, and it is an improvement even on that much-appreciated journal.—*Christian Standard*.

"Read the Scriptures with reference to yourself. Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself: 'How does this affect me?'"

EDITOR'S WHAT NOT



THE WRATH OF THE LAMB !

All have seen a lamb at play. Who ever saw a lamb angry? John the Baptist, said to two of his disciples, pointing to Jesus, "Behold the Lamb of God!" (John i.-29). When he baptized Jesus the day before, and saw the Dove and heard the Voice, he knew that He was the Son of God. In Revelations the title, Lamb, is applied a number of times to the risen Lord. In the sixth chapter (15-17 vs.), multitudes of men great and small alike are described as hiding themselves in the dens and rocks of the mountains and saying to the mountains and rocks:

"Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

Whoever these may be, it is certain among them will be found those who called Jesus a bastard when He came to the earth to reveal Himself as God. The one outstanding, unspeakable, unpardonable offence of counterfeit criticism is that it teaches that the story of the Birth of Jesus is an invention. They do this with their eyes wide open to the inevitable result, as has been shown in the BIBLE CHAMPION again and again; If the Bible story is not true, the Holy Virgin is an impure woman, and the Holy Child is of base birth.

The Church of Christ that does not draw the sword against the villifiers of the Son of God is unworthy the name and itself will assuredly be destroyed. The sects that teach this lie are a negligible quantity and are already stricken with death. Our artist has pictured the Church aroused and wrathful. The slanderers, not waiting to be rejected, are running for a hiding-place.

A MESSAGE FROM THE ASSOCIATE EDITORS.

THE BIBLE LEAGUE OF NORTH AMERICA

191 South Second Street, Brooklyn, N. Y.

To the Friends of the Bible who read our Magazine:

Dear Friends: If there is a man in this country that deserves support and encouragement, his name is Jay Benson Hamilton. For years he has been attempting the impossible and doing it. He took the BIBLE CHAMPION when it was in danger of destruction or death from paralysis and has made it a power for good. It is a real help to an earnest seeker after truth; for it deals with verities and does not need to evoke sentiment and glittering generalities as a camouflage to hide its lack of resolute virility. It has convictions. The men behind it give their services and do so gladly. What can you do to help? The Editor must have help. That is clear. We desire to put it so strongly that there can be no dodging of the point. It is imperative that he avoid a breakdown. He serves without salary as a labor of love, and in addition, provides in his home, office room at a saving to the Bible League of several hundred dollars a year.

The vital importance of maintaining the BIBLE CHAMPION is very evident. The field of Biblical criticism is white for the harvest. The present war has opened the eyes of the thinking public to the defects of German culture and criticism, in general, and of the Bible in particular; so that now is the time above all others when the positive defences of the Bible will bear fruit. There is increasing evidence that the scholarly defences of the Bible in the *Bibliotheca Sacra* are having increased influence; but it is equally important that the more popular presentation of these defences should be brought within the reach of the general public. What better channel for popularizing these defences is there than the BIBLE CHAMPION! Let us stand by the Editor, hold up his hands and increase the circulation fourfold!

The success of the BIBLE CHAMPION has largely been owing to the generous support of the host of strong and devoted friends who have liberally contributed, to supplement the subscriptions of the readers. This has made it possible to circulate many thousand copies to leading men of all religious denominations. In spite of the desperate condition of the times, the large increase in the cost of publication and the war-measure of changing to a bi-monthly rather than increasing the price, the subscription list is over 2,200. This reaches every

country in the world, every Province in Canada, and every State in the Union. No periodical has a larger proportionate circulation among literary, educational and religious leaders.

We solicit the continuance of the support of all our patrons who have been such a tower of strength by contributing from Five Dollars to Hundreds of Dollars annually. This has enabled us to reach many Colleges and Universities, Libraries and Y. M. C. Associations. If each will respond by early mail with a portion of their annual support, it will lift the load that is crushing the Editor now. If each subscriber will renew by first mail, and if possible pay a year in advance, as a number are doing, the future is secure. If every reader will join in a movement as suggested above to increase the circulation four-fold, we can plan a large campaign of Bible Conferences in important cities.

Yours cordially,

THE ASSOCIATE EDITORS,

David James Burrell, William H. Bates, Herbert W. Magoun, Luther T. Townsend, G. Frederick Wright.

PERSONAL CHAT WITH OUR READERS.

A form letter sent to hundreds of our readers in answer to the letters that accumulated during the long illness of the Editor, contained this paragraph, explanatory of the reason for the letter:

The pinch of the times compelling the utmost economy has driven the Editor to discontinue a stenographer, temporarily, we hope. This general form letter will be the temporary makeshift answer to several hundred letters that have accumulated during my illness. Our church froze up; parsonage, ditto; duty compelled several hours work outside, on one of the most terrific days. A bad cold, terminated in laryngitis, temporary loss of voice, etc., etc. These experiences, added to the taxing duties already verging on crushing in Church and CHAMPION, would, possibly, have been only a means of grace to a Job—that is not our first name. If any oversight, delay or error, write promptly and it will be righted at once.

A terrific case of ivy poisoning in the early summer, from a vine being removed from the church wall, cost forty pounds of flesh, that could be illy spared at best. The Editor did not have to cry with Hamlet:

“O, that this too solid flesh would melt,
Thaw and resolve itself into a dew.”

Without warning or permission, the poison did such effective work that Sydney Smith's jest did not seem a bit extravagant. He declared that the heat was so great that he “found there was nothing left to do but to take off my flesh and sit in my bones.”

We have found an infallible recipe to make both Editor and CHAMPION “Laugh and Be Fat!” It is pleasant to take and worth crying for. Our read-

ers are falling in love anew and saying lovely, cheery, strengthening words that make the four and a half past years of service "seem but a few days for the love of it." From a huge pile of letters from all over the world we have gleaned a few of the many comforting words; the writers have been lending their magazine to friends and winning friends for us; they have been paying subscriptions in advance to help keep the pot boiling; best of all, they have been blessed and strengthened.

The tide is sure to turn our way. Infidelity has nothing to say when men are dying and women's hearts are breaking. The Book of God is all that is worth while then. Ingersoll's heart broke when he preached his brother's funeral sermon. It is the saddest thing in literature. Every reader will hate Treason with undying hatred—especially Treason to God and His Word—as he finds the enemy has planned for a century to dominate the world by dethroning the Bible. If times pinch, write the Editor. He has a way to hold friends until the tide turns. If we can add one new subscriber to each old one; if all subscribers will renew; if all patrons at once will aid as they have done so generously, if they will help win others, we can plan for a most strenuous campaign. Lectures at colleges, universities and theological seminaries and churches in the great centers can be arranged as soon as health and strength will permit. We must have campaign expenses for issuing and distributing the BIBLE CHAMPION. Read what a few of the many have said and get busy winning friends and securing help from many lovers of the Word of God.

—*The Editor.*

"The BIBLE CHAMPION is great."

"Our Lord bless you in the good work."

"I appreciate your magazine very highly. It fills a place in my religious education and work that no other magazine does."

"I like the BIBLE CHAMPION."

"I am especially glad for the paper of Dr. Townsend in the last number."

"It is beginning to be apparent that this whole devilish business of so-called criticism is 'made in Germany,' and needs to be seen in all its danger to others. Glad to continue."

"May the BIBLE CHAMPION always wave and never waver is the wish of yours sincerely."

"I wish you God's blessing in the coming year."

"The BIBLE CHAMPION is a most necessary publication."

"I very much enjoyed your continued stories, as well as other matter."

"Please find check to help the CHAMPION do his good work. With sincere regard, and with all good wishes for your great success in the New Year."

"I thank you most heartily for all your kindness to an old worker (75 years). Yours in the precious hope and with constant interest in your efforts to contend earnestly for the truth."

CHRISTIANITY OR ATHEISM?

If there is a personal God, he must be benevolent. Inspiration and revelation thus become a natural part of his dealing with his creatures. That means a Bible such as Christians have believed in down through the ages, and it is impossible to escape from such a conclusion.

Christianity and atheism are thus made the two alternatives, unless we resort to pantheism. Which shall it be? Nominal Christians who accept modern teachings are fast becoming essentially Hindu pantheists. If they are honest, they must admit it and no longer pose as Christians. To do so is to be guilty of hypocrisy. To propagate infidel doctrines while still posing as Christians is likewise to be guilty of hypocrisy. The very idea of a personal God must ultimately be laid aside, however, if the Bible is only a late forgery, since God himself thus becomes liable to be regarded as merely a philosophical speculation. If that is not infidelity, it is something very like it, and the ultimate effects of such teachings may be worse than those of outspoken infidels. When Satan poses as an angel of light, he is then most dangerous.

Is there no significance in the fact that men who still hold to the idea of a personal God and to an inspired Bible are the only ones who succeed in convincing men of sin and of their obligations to lead an upright life? Those who forsake these beliefs have no message, gain no converts to the faith, upset the belief of the weaker brethren, and feed their congregations on milk that has not only been skimmed but watered! No wonder that their churches die. They deserve to die. That is the best thing that can happen to them, since they have really ceased to be Christian.

Do these strictures and those that have preceded them seem unduly severe? Do they seem unkind? Suppose they are sound, what then? Is it really kind to condone anything that robs men of faith and peace? Listen to this:

"I lost my power as a minister of the Gospel, . . . was often conquered by Satan, . . . even thought of self-destruction. . . . Thank God, I have been delivered. . . . I have chosen Christ . . . and have thrown overboard the higher critic with all his theories." (Rev. J. A. Grose in the *BIBLE CHAMPION*, March-April, 1917, p. 129.)

A robust faith makes men. The lack of it makes spiritual babes. The ripe fruit can now be seen in the devastated countries of Europe; for rightly has a Boston physician, who got his education in Germany, diagnosed the case, when he says that the men who are responsible for these conditions are "infants spiritually." Ethically, they are undeveloped. They cannot understand the idea of right apart from self-interest, and they know no law but that. Righteousness thus becomes impossible, and frightfulness is the logical outcome. This lack of ethical development is only natural where a materialistic philosophy is allowed to dominate everything, not even excepting theology, and where "the survival of the fittest" is construed to mean one's own country and people. This is indeed Antichrist, in essence, if not in reality. How long shall we continue to worship the image of the beast?"—J. H. Magoun, Ph.D., *Bibliotheca Sacra*, July, 1917.

"BETRAYEST THOU THE SON OF MAN?"

A Highlander chief, having been engaged in an insurrection, his life was forfeited to the laws, but neither the hope of reward nor the fear of danger could induce any of his people to betray him. For nine years he lived concealed in a cave a short distance from his own house. More than a thousand persons knew of his concealment and a reward of one thousand pounds was offered to any one who should give information in regard to the chief, yet not a man was base enough to betray him.

The most incredible story in the Bible is the Betrayal of the Son of Man by one of His Disciples, for about twenty dollars. And yet, base and infamous as was the crime, there never has been a period in human history that it has not been repeated an innumerable number of times. We will give in our next number, an extract from a sermon by one of the most eminent clergymen of the Orthodox faith in the land. He occupies the pulpit of one of the most important churches of his denomination in a conspicuous city. He is one of a host of traitors who are doing more to discredit religion by defaming Jesus than if he were to commit every crime possible to man. "The Bible a Human Book!" Jesus a Man." We showed in our last number, in "The Crusade for Kultur," that the campaign for the domination of the world by the German Autocracy began with an assault upon the Christian Church. The same war cry raised in this land, to-day, by thousands of professed followers of Jesus, was the war cry of the German infidel, "The Bible a Human Book, and Jesus a Man!"

We showed that there was a clearly defined conspiracy of a handful of men, who had been entrusted with positions of power and influence in all the denominations, to join in this propaganda, whose harvest of blood and tears was to surpass that of any century of human history. We have decided that if the BIBLE CHAMPION has any place in this conflict, it is in ferreting out the traitors and by publicity calling attention to them and aid in their conviction for treason.

We solicit the co-operation of the friends of the Bible. Send us the names and addresses of the men who are Orthodox in name but are occupying positions of influence which they are using to "Betray the Son of Man" and pervert "The Word of God." We will use no name of an informant; we will not name the offender unless necessary to put an end to his dastardly wickedness. We desire to arouse such a sentiment of indignation and abhorrence as shall indelibly brand the criminals, so that like the first criminal they shall cry out: "My punishment is greater than I can bear!"

We propose to do more. We are soliciting lawyers of position and ability and influence to aid in this publicity campaign. We will not indict, arrest and drag to court these offenders; that would only enable them to cry "Persecution" and play the martyr game. We have a penalty infinitely worse, more to be dreaded, and an infallible quietus to treason. The penal code has been directed by Divine inspiration to include offenses against religion. Diversion of trust

funds is a crime, even if it is Orthodox money used by Orthodox clergymen to propagate infidelity; or to publish with an Orthodox imprint a book or periodical calculated to overthrow the faith, whose defense was the chief purpose in founding the publishing house. Perjury has many forms, but all are named under the one head, and all are heavily penalized; all invite and with proper publicity assure universal obloquy and endless condemnation—*damnation* is the Bible term—which the criminal may feel is after all the real meaning of the code.

One form of perjury is so easy to label and so petty in its meaning as well as gross in its malignity that one is surprised that one professing to be a gentleman would stoop to commit it: "Statement of that which one does not know to be true is equivalent to a statement of that which he knows to be false." The penal code makes no exception in behalf of preachers or teachers. The universal law of Christendom for three centuries, as Judge Lamb has shown, is that the Books of the Bible are Ancient Documents. They require nothing to prove their truth but their own contents. We have only to follow Judge Lamb's advice to the editor of the BIBLE CHAMPION: "Cut out argument. Go to law!" When a man denies the truth of anything in the Bible, "hale him to the Court of Public Opinion!" The contents of the Bible are accepted as true. The statement that they are not true, compels *evidence*, *legal*, such as any court would accept in a trial of a capital offense. All we need do is quote the penal code and demand: "Do you *know* the falsity of what you quote? If not, you are a perjurer, as guilty as if you state what you know to be false." We will seek aid from lawyers throughout the land, so that we may be able to furnish the religious press this simple but effective answer to the babbling of petty infidels who imagine *gab* is legal evidence. All lawyers who will aid in this work may address the editor. No one will be named or indicated. These articles will appear in our department, "The Supreme Court," under the direction of Hon. Thomas F. Robinson.

ONE STEP NEARER.

The nearer we get to the original manuscript, the surer we are of the meaning of the Scriptures. One of the most fascinating romances of history is the story of the divine care of the precious fragments that contained God's Revealed Word. We are drawing nearer and nearer to the original sources, as the *Bibliotheca Sacra* is proving by its stories of the work of Prof. E. S. Buchanan. From his articles, to which we have referred before, we learn we have made a great advance recently. "The Greek text of the English Authorized Version dates from the sixth century and can be traced to Constantinople. This text was overthrown by the Revised Version, whose text dates from the latter part of the fourth century, and can be traced to Alexandria." (Buchanan.)

Dr. Buchanan was led to a study of the Latin manuscripts and has edited two of the oldest known of these, the Codex Corbeiensis (1907), and the Codex Veronensis (1911). Both of these belong to the end of the fourth century or

the beginning of the fifth. He is now at work on the Codex Huntingtonianus, which contains a text that belongs at least to the second century of the Christian era, and touches the very source of the Gospel writing. In the *Bibliotheca Sacra* (October, 1917) he gives "New Light on the Passion of Jesus," from this early manuscript. This great quarterly, edited by Dr. G. Frederick Wright, one of our associate editors, introduced to the literary world, Wiener, who has already revolutionized Biblical discussion. The work of introducing Dr. Buchanan appears to be as full of value to the students of the Bible as that of Wiener. We give a few quotations to show some of the "New Light" this ancient manuscript may throw upon obscure or disputed questions. We give the text of the Authorized Version, then follow with the Buchanan version from this early manuscript.

(Quotations following are from Dr. Buchanan's article.)

"For He knew who should betray Him; therefore said He, Ye are not all clean." John xiii. 11.

"For He knew who was making himself the messenger of the Scribes and Pharisees: therefore, said He, ye are not all holy."

"Judas was the paid agent of the Scribes; and it was the Jewish Scribes, and *not the Jewish people*, who crucified Christ."

"Why was not this ointment sold for three hundred pence and given to the poor?" John xii. 5.

"Why was not this ointment sold to the Scribes and Pharisees?"

"The traitor Judas was bound to the service of his real masters: and grudged therefore that the ointment should have been given to Jesus Christ."

"Then cometh He to Simon Peter: and Peter sayeth unto Him, Dost Thou wash my feet?" John xiii. 6.

"The Lord was washing the feet of Simon Iscariot. Simon Peter saith: Lord, Thou wilt not wash his feet?"

"The magnificent pathos and beauty of this sublime act of his Saviour towards Judas has been expunged, and Simon Peter substituted for Simon Iscariot, that the primacy of St. Peter over the other Apostles might be asserted even in the order in which the Lord Jesus washed His disciples' feet."

"And the Lord Jesus said, Simon, thou art betraying the Son of man with a kiss.

"When they who were with the Lord Jesus heard this, they said, Lord, shall we smite with the sword?"

"Then Simon Peter, having a sword, drew it; and smote Simon Iscariot and cut off his ear.

"And the Lord Jesus said, Forgive him, for he serveth evil spirits which hate the spirit of the Son of man. And he healed Simon Iscariot." Luke xxii. 48-51.

"It was thus the traitor Judas that the impetuous St. Peter struck at in his indignation at his treachery. It was Judas whom the Lord Jesus 'loved to the end,' and whose ear the Lord Jesus restored."

"I would be glad to see you publish every month, but bi-monthly is infinitely better than not any, any month. God bless and prosper you."

"The BIBLE CHAMPION is excellent. Yours sincerely and with best wishes."

"The representative of the ——— called on me to-day to secure a contribution in behalf of its work, as I have been in the habit of making each year a small contribution to the same. I refused to do so on the ground that it through its management was recommending for use to students and teachers in our Sunday Schools such books as Professor Kent's, which are absolutely destructive of the foundations of Christian truth, and I would not be a party to the support of an institution which helped to advertise and distribute that class of literature. It were better that the Sunday Schools of the whole land were blotted out than to have them converted into nurseries of infidelity. I believe that if those who love the dear old Bible would do as I have done, and withhold support to all traitors to the truth, reach their sensitive pocketbooks, rather than make a futile attempt to penetrate either their consciences or their intellects, this pernicious propaganda of modern infidelity would be more effectually checked. Wishing and praying for the blessing of God upon you and your work, I am yours very truly."

DO YOU UNDERSTAND YOUR LABEL?

We are in daily receipt of letters based on mistaking the label. "December 17" means the subscription is paid in full to the beginning of 1918. The month indicates the last month which is paid for in 1917.

The task of keeping over 2,200 names, with addresses and dates, correctly, is very great. Mistakes, oversights and typographical errors, should be reported to the office immediately for correction. The office work taxes to the limit the one helper we can employ. If all will help by notifying the office of errors, they can be corrected immediately.

COUNTERFEIT CRITICISM OF THE SCRIPTURES

Rev. Jay Benson Hamilton, D.D.

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"When the Bible Was Blotted Out"

PRESBYTERIAN FRATERNITY.

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvellous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

NORTH BAPTIST THEOLOGICAL SEMINARY.

Dean John M. Dean, D.D., Chicago, Ill., said:

"It was a great pleasure to have you with us at the Chapel hour and to hear your most unique Parable, 'When the Bible was Blotted Out.' It might well be expanded into a little book and published, I think, with real value to the cause of the integrity of God's Word."

WOOLEY MEMORIAL M. E. CHURCH

Rev. G. K. Flack, D.D., Pastor, Chicago, Ill., said:

"The people of my Church greatly enjoyed your 'Modern Parable.' It was a forceful, unique and practical way of teaching certain truths about the Word of God that will ever remain with those who were privileged to hear it. May God bless both speaker and message."

PASTOR'S FEDERATION, WASHINGTON, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington arranged for the Parable before the Pastors' Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

A limited number of invitations to read this Parable may be accepted.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

MOODY BIBLE INSTITUTE.

Prof. Robert M. Russell, D.D., Professor of Bible Doctrine and Homiletics, Moody Bible Institute, Chicago, very courteously surrendered his hour for the Parable, "When the Bible Was Blotted Out." The Student Body were present. Dr. Russell said:

"I am writing on behalf of the management and students of Moody Bible Institute, to thank you for the most enjoyable address you gave as a Parable. You certainly realized at the time that the student body was greatly pleased and edified. I hope for you a wide hearing, and shall be glad when you have put the address in printed form. Your description of what would follow a lost Bible will certainly create a deeper love for the book in all who hear."

A CONGREGATIONAL COLLEGE PRESIDENT.

"Recently, Dr. Jay Benson Hamilton, of New York City, gave his Parable 'When the Bible was Blotted Out,' before the College. I think I am quite within the truth, when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere." *Charles A. Blanchard*, President of Wheaton College, Wheaton, Ill.